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حِوار الثَّقَافَات فِي الْقُرْآنِ الْكَرِيم –المنطلقات وَالْقَوَاعِد–

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الْمُلَخَّص

الحِوَار مَنْهَج حَيَاة رَبَّانِيّ سنَّه الله لِلْبَشَر، مِنْ أَجْلِ الْإِصْلَاحِ فِي الْأَرْضِ، واجتناب الْفَسَادِ النَّاشِئِ عَنْ الاِخْتِلَافِ، حَيْث اشْتَمَلَ عَلَى حَيَاة الْإِنْسَان بِمُخْتَلِف درجاتها ومراحلها بِدَايَة مَنْ عَلَاقَةِ الْإِنْسَانِ بِنَفْسِهِ وعلاقته بِرَبِّه، انْتِهَاء إِلَى عَلَاقَته بِأُمَّتِه ثُمّ بِالبَشريَّة جَمِيعًا عَلَى اخْتِلَافِ مَشَارِبِهَا وعقائدها، مُرْتَكِزًا عَلَى منطلقات وَقَوَاعِد رَبَّانِيَّةٌ تَهْدَأ لَهَا النَّفْس ويركن لَهَا العقل(ألا يعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الخبير) مُنْطَلِقًا مِنْ الْعَدْلِ الرَّبَّانِيّ فِي تَوَخِّي الصَّوَاب، وَجَعل الْحَقِيقَة هَدَفًا، لَا الْآخَرُ عَدُوًّا؛ ومحددا الْقَضَايَا الَّتِي لِلْمُسْلِمِ أَنْ يَجْعَلَ فِيهَا أَخْذًا وَرَدًّا مَعَ غَيْرِهِ دونما مِسَاس بثوابت الشَّرِيعَة وَأُسُسِ الدِّين.

الْكَلِمَات الْمِفْتَاحِيَّة : حِوار الثَّقَافَات ، الْقُرْآنُ الْكَرِيم ، الاِخْتِلَاف ، التَّعَايُش.

مُقَدِّمَة:

يَتَّسِع الْقُرْآن الْكَرِيم لمتطلَّبات كُلّ جِيل وَهُمُومه، إذ يَسْتَنْبِطُ مِنْهُ أَهْلُ الْعِلْمِ وَالنَّظَر مَا يُصْلِحُ الْحَال، ويُسَايِر الْعَصْرَ مَعَ التَّمَسُّك بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا تَنْفَصِم . وَفِي هَذَا الْعَصْرِ أَضْحَت الْأَرْض قَرْيَة كونية صَغِيرَة بِفِعْل الثَّوْرَة الاِتِّصَالِيَّة الَّتِي سَهَّلَت الْتِقَاء الْبَشَر ؛ مِمَّا بَيَّنَ لَهُمْ الاِخْتِلَاف جَلِيًّا ، وَالتَّبَاعُد الفِكْرِيّ والعقائدي وَاضِحًا، الْأَمْرُ الَّذِي أَوْقَدَ الضَّغِينَة بَيْن الْأُمَم وَزَادَ مِنْ تَعَصُّبَ كُلِّ وَاحِدَةٍ لثقافتها و تَمَركُزِهَا حَوْل ذَاتِهَا، فاحتَقَنَتْ النُّفُوس، وترقبت كُلُّ أُمَّةٍ شَبَح الْحَرْب و يَدُهَا عَلَى الزِّنَاد ، ضَارِبَةٌ عَن التَّعَقُّل والتَّسَامُح صَفْحًا . مَا جَعَلَ أَصْحَابُ الْعُقُولِ يُنَادُون لِلْحِوَار بَيْن الثَّقَافَات .

فِي ظِلِّ هَذَا كَانَ حَرِيًّا بِنَا كمسلمين أَن نَعْرِض هَذِهِ الدَّعْوَةِ عَلَى مزاجنا الثَّقَافِيّ، ومناقشة هَذَا الطَّرْح فِي ظِلِّ الْقُرْآنِ الْكَرِيم بِاعْتِبَارِهِ دُسْتُورًا رَبَّانِيًّا، وجوهرا أَصِيلًا تَدُور في فَلَكِه ثقافتنا، فَمَا هُوَ حِوار الثَّقَافَات مِنْ خِلَالِ الْقُرْآنِ الْكَرِيم ؟ وَمَا هِيَ الْمُسَلَّمَات الَّتِي يَنْطَلِق مِنْهَا ؟ وَعلَى أَيِّ قَوَاعِد يَرْتَكِز ؟

تَتَطَلَّب الضَّرُورَة المنهجيَّة الضَّبْط المصطلحي لِمَشْرُوع حِوار الثَّقَافَات، ثُمَّ الْحَدِيث عَنْ منطلقات الحِوَار فِي الْقُرْآنِ الْكَرِيم، ومدى شموليته لمختلف شُؤُون الْحَيَاة ، لِدَرَجَة احْتِوَائِه لِمَشْرُوعٍ أَصْبَح حَدِيث السَّاعَة وَهُو حِوار الثَّقَافَات، وَمِنْ ثَمَّةَ الْوُلُوج إِلَى اسْتِنْبَاطِ قَوَاعِدِ هَذَا الْمَشْرُوع مِنْ الْقُرْآنِ الْكَرِيم.

أَوَّلًا مُصْطَلَح حِوار الثَّقافات :

١ ظُرُوف النَّشْأَة :

يَسْعَى الْغَرْب إِلَى تَكْرِيس الهيمنة الثَّقَافِيَّة بَعْد تَحْقِيقِهَا عَسْكَرِيّا وسياسيا ثُمّ اقْتِصَادِيّا، وَذَاك نَتِيجَة عَوَامِل عَدِيدَة كانتهاء الصِّرَاع الأيديولوجي ، وَتَصَاعُد دَور الْأَدْيَان ، عَلَاوَةً عَلَى تَهَاوِي الْحُدُود والحواجز جَرَّاء الثَّوْرَة الاِتِّصَالِيَّة ، وَبُرُوز العولمة كَظَاهِرِه أَحْدَثَت تَغْيِيرًا جِذْرِيّاً فِي الْمُجْتَمَعَاتِ لَا سِيَّمَا مُجْتَمَعَات الْجَنُوب،

أَدَّى كُلُّ ذَلِكَ إِلَى فَتْحِ الطَّرِيق إمَام حِوار الثَّقَافَات ليحتلَّ الصَّدَارَة فِي اهتمامات الْبَاحِثِين فِي مُخْتَلَفِ التَّخصُّصات كَرَدّ فِعْلٍ عَلَى مَقُولَة هتنغتون "صدام الحضارات" (القماطي) الَّتِي فَكَّرَ فِيهَا أَنَّ العَلاَقَات بيْن الدُّوَل فِي الْعَالَمِ بَعْدَ نِهَايَةِ الحَرْبِ البَارِدَة سَتَكُون عدائية ، إِلَّا أَنْ بَعْضَهَا سَيكُون أَكْثَر مَيلًا لِلنِّزَاع مِنْ غَيْرِهِ، فَعَلَى الْمُسْتَوَى الْأَصْغَر سَتَكُون عَلاقَة العَالَمِ الإِسْلاَمِيّ بِجِيرَانِه مِن الأرثوذكس والهندوس والأفارقة وَالْمَسِيح الْغَرْبِيّ، أَمَّا عَلَى الْمُسْتَوَى الْأَكْبَر سَيَكُون الْعِدَاء بَيْن الْغَرْبِ مِنْ جِهَة ، والْمُجْتَمَعات الْمُسْلِمَة والآسيوية مِنْ جِهَةِ أُخْرَى، حَيْثُ رَجَّحَ أَنَّ تَقَعَ الصدامات الخطيرة فِي الْمُسْتَقْبَلِ نَتِيجَة التَفَاعُل الغطرسة الْغَرْبِيَّة وَالتَّعَصُّب الإِسْلَامِيّ وَالإِصْرَار الصِّينِيّ ، فَكُلَّمَا زَادَت الْقُوَّة النِّسْبِيَّة لِلْأَخِيرَيْن – مِمَّا يُؤَدِّي إِلَى تمسُّكها بثقافتها أَكْثَر فَأَكْثَر – كُلَّمَا تَضَارَبَ ذَلِكَ مَعَ مَصَالِح الْغَرْب الهادفة إِلَى نَشْر ثَقَافَة غَرْبِيَّة عالَمِيَّة (السنيدي، ١٤٣٠هـ)

وَقَد أَثَارَت هَذِه الْمَقُولَة عَاصِفَة مِن الانتقادات وَالْجَدَل حَوْل الْمَفَاهِيمَ الَّتِي تتضمَّنُها، إِلَّا أَنْ هتنغتون وَإِنْ اعْتَرَفَ بِوُجُود ثغرات فِي مَقُولَتِهِ فَقَد طَالَب بِطَرْح بَدِيْل يُوَازِي مَقَالَتَهُ فِي الواقعية ، وَهَذَا مَا كَانَ وَإِنْ لَمْ يَعْتَرِفْ بِهِ، فَقَدْ قَدِّمَ مفكرون وساسة معارضون "حوار الثَّقَافَات "كوسيلة لِتَجَنُّب وَيْلاَت الْحُرُوب (خليل)

٢ تَعْرِيف حِوار الثَّقَافَات :

يُقْصَد بحوار الثَّقَافَات " أَنْ يَكُونَ بَيْنَ ممثِّلي الثَّقَافَات والحوارات الْمُخْتَلِفَة لقاءات وتعاون وَتَفَاعُل، ليستفيد بَعْضُهُمْ مِنْ بَعْضٍ فِي شُؤُونِ الْحَيَاة الْمُخْتَلِفَة وَلْيُبَلِّغ كُلّ طَرَف رِسَالَتَه الثَّقَافِيَّة لِلْآخَر ؛ فَهُوَ بِهَذَا يُعَدّ عَمَلًا فِكْرِيا" (خليل) ذَلِكَ أَنَّ خُضُوعٌ هَذِه الثَّقَافَات لِقَانُون التَّأْثِير الْمُتبَادَل، يَجْعَل بَيْنَهَا مَشَاكِل مُشْتَرَكَة؛ أَي مَشَاكِل عالَمِيَّة لَا يُمْكِنُ اسْتِيعَابُهَا وَحَلُّهَا إِلَّا فِي نِطَاقِ الْوَاقِع الْعَالَمِيّ كَكُلّ، وَهُنَا يَكُون حِوار الثَّقَافَات آلية لِتَبَادُل الْعِلْمَ بِهَذِهِ الْمَشَاكِل، وتَبَادُل الْمَعْرِفَة بِحُلُولِهَا الْمُحْتَمَلَة، وَتَعْيِين الْقَرَار الَّذِي تَرَى أَغْلَب الْمُجْتَمَعات أَنَّه الْحَلّ الصَّحِيح (خليل)

٣ حِوار الثَّقَافَات فِي مَجَالِ العَلاَقَات الدَّوْلِيَّة:

يَبْدُو الْمَعْنَى الْعَام لحوار الثَّقَافَات مُخْتَلَفًا كُلِّيًا عَن تَعْرِيفِهِ فِي مَجَالِ العَلاَقَات االدَّوْلِيّ؛ حَيْث يُعَرَّف بِكَوْنِه "تِلْك الْإِبْعَاد الْمُتَّصِلَة بِآثَار اخْتِلَاف الثَّقَافَة والحَضارَة، عَلَى اخْتِلَافِ الرُّؤى وَالْقِيَم وَقَوَاعِد السُّلُوك وَالْأَخْلَاق، وَعَلَى اخْتِلَاف الرُّؤْيَة لِلْعَالِمِ وَدَوَافِع السُّلُوك وَأَسُس الْهُوِيَّة، وَهِيَ ذَاتُ تَأْثِيرٌ عَلَى المستويات الآتية: أُسُس جَدِيدَة لتقسم الْعَالِمِ، مُحَرِّكًا للتَّفاعلات، ومحدِّدا لنمطها وَلِحَالِه النِّظَام الدُّوَلِيّ، أَدَاةً مِنْ أَدَوَاتِ السِّيَاسَة وموضوعاتها، محدِّدا لِخِطَاب النُّخب وَالْقَاعِدَة، عنصرا تفسيريا أَو تبريريا للتَّحالفات، وَأَخِيرًا مُكَوِّنا لِلْقُوَّة (مصطفى)

بِالتَّالِي فَإِن حِوار الثَّقَافَات كطرح غَرْبِيّ هُو تَبْرِيرٌ سِيَاسِيّ لترسيخ العولمة، وَمُكَوِّنٌ مِن مُكَوَّنَات الْقُوَّة عَنْ طَرِيقِ التَّحالفات المتمايزة ثَقَافِيًا وحضاريا. حَيْث تَجْعَل الثَّقَافَة الْغَرْبِيَّة مِن الحِوَار جِسْرًا لِفَرْض نَمَطِهَا عَلَى الْعَالِمِ، مِمَّا يُحَوِّلُهُ إِلَى صِدَام مَعَ الْوَقْتِ نَتِيجَة الْمَرْكَزِيَّة الْغَرْبِيَّة وَرَدِّ الْفِعْل الشَّرْقِيّ .

تَرَى الثَّقَافَة الْغَرْبِيَّة ضَرُورَة هَدْم البنى الثَّقَافِيَّة التَّحْتِيَّة، وَضَرْب الْقَيَم الرَّاسِخَة ، وَإِفْرَاغ الْعَقْل الْجَمَعِيّ لِلشُّعُوب مِن ثقافاتها، لتملأها بِمَا يتماشى وَفَرْض سيطرتها مِنْ ثَقَافَةٍ. إلَّا أَنَّنَا لاَ نَعْدِم وُجُود مفكرين عُقَلَاء وساسة جَادَّيْن يَنْظُرُونَ إِلَى حِوار الثَّقَافَات كوسيلة لِتَقَارُب الشُّعُوب وَتَفَاعُلِهَا، إلَّا أَن هَؤُلَاءِ لَا يَكَادُ يُسْمَعُ لَهُمْ صَوْتٌ لِأَنَّهُ ضَعِيفٌ أَمَام هَذِه الطَّاقَات الإعلاميَّة الْكَبِيرَة، الَّتِي تَكَرّس لِلْعُنْف وَالصِّدَام، وَتَدْعُو أَنْ تَسِيرَ إِلَيْهِ مَسِيرَةُ الشَّاة إلَى المذبحة (مصطفى)

٤ تلقي العرب والمسلمين لحوار الثقافات:

تَلَقَّفت الثَّقَافَة الْإِسْلَامِيَّة هَذِه الْمَقُولَة (مِثْلُ جَمِيعِ دُوَلُ الْجَنُوب) وَجعلت مَفَاهِيمِهَا مَادَّةٌ دَسِمه تتناقش حَوْلَهَا االْعُقُو، وَتَخْتَلِف حَوْلَهَا الْآرَاء والتحديدات، حَالُهَا حَال الْمَفَاهِيم الاسْتِرَاتِيجيَّة والعَسْكرِيَّة والسِيَاسِيَّة، حَيْثُ اخْتَلَفَتْ الْآرَاءُ حَوْلَ الْمَقُولَة إلَى:

أ – **الرفض المطلق:** حَيْثُ يَرَى أَصْحَابُ هَذَا الرَّأْي أَنَّ تَحْقِيق التَّقَدُّم الحَضَارِي لأمة الْإِسْلَام، لَا يَكُونُ إلَّا بعودتها لِلْمَاضِي، وانعزالها عَن الْمُجْتَمَعات المعاصرة " وَهَذَا الرَّأْي مَبْنِيٌّ عَلَى أَخْذِ مَذَاهِبَ الْفُقَهَاءِ الَّذِينَ بَنُوا اجْتِهَادَهُم عَلَى وَاقِعِهِم وهُوَ وَاقِعُ الدَّوْلَة غَيْر الثَّابِتَة الْحُدُود، ومُتَعَدِّدة الشُّعُوب وَالْقَبَائِل دُون مُرَاعَاة وَاقِعَنَا وَاقعٌ اكْتِمَال تَكْوِين الْأُمَم، وَانْتِهَاء مُطَوّر الْقَبِيلَة، وَمَا أَفْرَزَه مِنْ الدّوْلَةِ الثَّابِتَة الْحُدُود وللشَّعب الْوَاحِد (خليل)، وأورد محمد صبري خليل مقولة لمُحَمَّدٌ الغزالي تقول:" أَنَّ مَبْدَأَ الْمُعَامَلَة بِالْمِثْل كَانَ وَرَاءَ أَحْكَام فِقْهِيَّةٌ وُضِعَت بِأَنَّهَا شَرْعِيَّة ، وَالْوَاقِع أَنَّهَا لَمْ تَقُمْ اعْتِمَادًا بِأَنَّهَا شَرْعِيَّة ، وَالْوَاقِع أَنَّهَا لَمْ تَقُمْ اعْتِمَادَ عَلَى نَصٍّ ، وَإِنَّمَا عَلَى الْقِصَاصِ بِمَا يَنْزِلُ بالمسلمين"

ب – **القبول المطلق:** يَزْعُم هَؤُلَاءِ أَنَّ التَّقَدُّمَ الحَضَارِي لَا يَتِمُّ إلَّا بانقطاعنا عَن جذورنا و تبنينا لِلْقِيَم الْغَرْبِيَّة، وَهَذِه دعوى فَاشِلَة لِأَنّ الحِوَار يَشْتَرِط التَّكَافُؤ بَيْن الْأَطْرَاف والالتِقَاء عَلَى مَا هُوَ مُشْتَرَكٌ، دُون إلْغَاء خُصُوصِيَّة الْآخَر، هَذَا الْقَبُول الْمُطْلَقَ الَّذِي يُرِيدُ مِنَّا أَنْ نتملص مِنْ ثَقَافَةٍ عُمْرِهَا ١٤ قَرْنًا، مِنْ أَجْلِ ثَقَافَة لَا تَتَجَاوَزُ السَّبْعَة قرون" هُوَ الْقَاعِدَةُ النَّفْسِيَّة اللَّازِمَة لنمو الْوَلَاء لِلنِّظَام اللَّيَالِي الْغَرْبِيّ الرَّأسِمَالِي العلماني أَيْ يَتَحَوَّلُ الحِوَار إلَى تغريب (خليل)

أما الموقف الثالث فَيَرَى بأننا فِي ظِلِّ تَوَازُن قُوَى لَا يَكُونُ الحِوَارُ مَعَهُ مُجْدِياً ، وَأَنَّ الْأَمْرَ يَتَطَلَّب مِنَّا عَمَلًا مَلْمُوسًا لِأَحْدَاث تَغَيُّرٌ فِي الْوَاقِع؛ ذَلِكَ أَنَّ مَفْهُومَ الحِوَار فِي الثَّقَافَةِ الْإِسْلَامِيَّة يَقُومُ عَلَى النِّدِيَّة بَيْنَ الطَّرَفَيْنِ وَالْأَخْذ وَالْعَطَاء، (السنيدي، ١٤٣٠هـ، صفحة ٣٠) وَالْحَقِيقَة إِنَّنَا لاَ نَعْدَم هَذِه النِّدِيَّة؛ ذَلِكَ أَنَّ الْمُنْطَلِق الْإِيمَانِيّ الأَخْلاقِي للثقافة الْإِسْلَامِيَّة – وَهُو مقومها الْأَوَّل – قَد هَيْمَن عَلَى بَقِيَّةِ الْمُقَوّمَات: الفَنِّيَّة، الْمَالِيَّة، التقنيَّة، الصِّنَاعِيَّة، الثَّقَافية والمعرفيَّة، وَهُوَ الَّذِي يجْعَلُ مِنْهَا شَجَرَةٌ رَبَّانِيَّةٌ أَصْلُهَا فِي الْأَرْضِ وَفَرْعُهَا فِي السَّمَاء، وَهَذِهِ الصِّفَةُ الرَّبَّانِيَّة هِيَ الَّتِي تمدنا بِقُوَّة الْبَقَاء، إمَّا صاعِدَة إن وَافَت ظُرُوف التألق الحَضَارِيّ، وإِمَّا صامدة إنْ هِيَ قهرت عَلَى الانكماش والتوقّف.

ثانيا منطلقات الحوار في القرآن الكريم:

إن الْقَاعِدَةَ الْمَتينَة والعُرْوَة الْوُثْقَى للثَّقافة الإِسْلَامِيَّة، لَا يَنْقُضُهَا حَتَّى تُحْرِز تَفَوُّقا عَلَى الْآخَرِ فِي صُورَةِ حوارية دُون صِدّام إِلَّا عُلَمَاءُ يَسْتَطِيعُون تَقْدِيمَه بِصُورَة عَصْرِيَّة وَهَذِهِ الرِّسَالَةُ لَا يُمْكِنُ تَقْدِيمُهَا إِلَّا بِفَتْحِ بَابِ الحِوَار، وَلَا نَسْتَطِيع إتْقَان تَقْدِيمَهَا لِتَجِد قَبُولًا مِنْ الْآخَرِ مَا لَمْ نَتَعَرّف عَلَى الحِوَار الرَّاسِخَةَ فِي الْقُرْآنِ الْكَرِيمِ، وَنَزَاهَة مُنطَلَقاته فنجلس عَلَى طَاوَلَه الحِوَار عَلَى بَيِّنَةٍ، ونتفاعل مَع المحاورين مُرَاعِين مستويات تفكيرهم واهتماماتهم لِنَجَاح وُصُول الرّسالة .

١ الحوار تكريم إلهي:

لَمَّا خَلَقَ اللَّهُ الْإِنْسَان وَجَعَلَه خَلِيفَةً عَلَى هَذِهِ الْأَرْض، وَسَيّدًا فِيهَا نِيَابَةً عَنْهُ ، جَعَلَ لَهُ الحِوَار وسيلة مِنْ وَسَائِلِ حِفْظِهَا، وَالْعَيْش الرَّغِيد فِيهَا، تَوْجِيهًا لَهُ وَتَكْرِيمًا، وَمِنْه فالحوار مُرْتَبِطٌ بِوُجُود الْإِنْسَان، وبالتالي بِوُجُود الِاخْتِلَاف، إذ خلق اللَّه خَلْقًا جَدِيدًا، فَظنت الْمَلَائِكة أَنَّهُ سيفسد فِي الْأَرْضِ كَمَا فَعَلَت الْجِنّ قَبْلَه، فِي حِينِ كَانَ إبْلِيسُ يُرَاقِب بِحَسَد هَذَا الْمَخْلُوق الَّذِي سيزاحمه، بَعْدَ أَنْ كَانَ الْوَحِيد الْمَزْهُوّ بِطَاعَتِه لِلَّه اخْتِيَارًا – حَيْثُ كَانَ يُسَمَّى طَاوُوس الْمَلَائِكَة لغروره بِذَلِك – وَالْحَقّ سُبْحَانَهُ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ، إلَّا أَنَّهُ حَاوَر مَلَائِكَتَه "ليدلهم إلَى مَعْرِفَةِ فَضْلِ الْجِنْسِ الْإِنْسَانِيّ، عَلَى وَجْهٍ يُزِيلُ مَا عَلِمَ اللَّه أَنَّهُ فِي نُفُوسِهِمْ مِنْ سُوءِ الظَّنّ بِهَذَا الْجِنْس، وَلِيَكُون كالاستشارة لَهُم تَكْرِيمًا لَهُمْ، فَيَكُون تَعْلِيمًا فِي قَالِبِ تَكْرِيمٌ . . . لَا اِسْتَشَارَه لِلْمَلَائِكَة، وَإِنَّمَا لتنبيهها عَلَى مَا دَقَّ وَخَفِي مِنْ حكمة خلق آدم" (عاشور، ١٩٨٤)

فَلَمَّا سَجَدَت الْمَلَائِكَة وَرَفَض إبْلِيس السُّجُود، حاوَرَه الْعَدْل سُبْحَانَه لِإِثْبَات الْحُجَّةِ عَلَيْهِ، وليُعرب بِهَذَا الحِوَار عَمَّا فِي ضَمِيرِهِ مِنْ عَدَاوَةٍ، وَمَا بِقَلْبِهِ مِنْ حِقْد. ليذكرنا عَدَاوَةَ الشَّيْطَانِ لِأَصْل نَوْع الْبَشَر، فَنَعْلَم أَنَّهَا عَدَاوَةٌ بَيْنَ النَّوْعَيْنِ فِي حِوارِهِ مَع أَبِينَا آدَمَ، وليقضي الْحَكِيم بَعْدَهَا الْأَرْض مَوْطِنًا لِلْإِنْسَان، فيُبَاشِر أُمُور الْخِلَافَة فِيهَا بِمَا لَهُ مِنْ مَوَاهِب فَائِقَة لِأَدَاءِ هَذِهِ االْمُهِمَّ، يَقُولُ تَعَالَى: (واللَّه أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ والأفئدة لَعَلَّكُم تشكرون) (النحل:٦٤) "فالسمع وَالْبَصَر وَالْفُؤَاد مِنْ أَدَوَاتِ الحِوَار ووسائله" (الشدّي)، ثُمَّ إنَّ فِي مُحَاوَرَاتُ الرُّسُل لأقوامهم وَدَعْوَتهُم إيَّاهُمْ إلَى اللَّهِ مَا فِيهَا مِنْ التَّكْرِيمِ لِبَنِي آآدَم، وَذَلِكَ أَنَّ اللَّهَ خَلَقَ الْإِنْس لِعِبَادَتِه وَجَعَلَهُم مُسْلِمَيْن بِالْفِطْرَة، حَتَّى إذَا اِبْتَعَدُوا عَنْهَا بَعَثَ إلَيْهِمْ رُسُلًا تَهْدِيهِم سُبُل الرَّشَاد، بِالدَّلِيلِ وَالْبُرْهَانِ لَا بِالْأَمْرِ وَالْعُدْوَان، مَعَ أَنَّ اللَّهَ كَانَ قَادِرًا عَلَى تَزْوِيد رُسُلِه بمعجزات تجبرهم عَلَى الرُّجُوعِ غَصْبًا، أَوْ أَنَّ يَدْعُوَهُمْ إلَى الْحَقّ دونما دَلِيلٌ يُذْكَر، وَلَا مُعْجِزَةٌ تُرَى، إلَّا أَنْ مَبْدَأَ كَرَامَة الْإِنْسَان وَمَكَانَتِه عِنْدَ اللَّه، جَعَلَتْ مِنْ الحِوَار وَسِيلَة لِهِدَايَة الْعَقْل، وَتَوْضِيح الْمَوْقِف، والتدرج بالحجَّة والبرهان.

وَلَمَّا كَانَ الحِوَار بِهَذِه الْقِيمَة التكريميَّة، لِمَا يَحْتَوِيهِ مِنْ رَكَائِز وَحُجَجٌ وَآدَاب ، فَإِنَّهُ لَمْ يَقْتَصِرْ عَلَى الرُّسُلِ مَعَ أقوامهم؛ بَلْ كَانَ مَعَ اللَّهِ وَبعْض أَصْفِيَائِه، حِوَارًا يَطْمَئِنّ بِه قَلْبًا – كَمَا فِي حِوارِهِ مَعَ إبْرَاهِيمَ عَلَيْهِ

السلام– وَيَشُدّ به أزرا، وَيُثَبِت بِهِ فُؤَادًا – كَمَا فِي حِوَارِهِ مَع الْحَبِيب الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَوْ يَرْفَع بِهِ قَدْرًا، أَوْ يُبَرِّئَ بِهِ رَسُولًا وَيَدْفَع عَنْهُ تُهْمَة – كَمَا فِي حِوَارِهِ مَع سَيِّدَنَا عِيسَى عَلَيْهِ السَّلَامُ – وَكُلٌّ لَا يَخْلُو مِنْ تكريم وَرَفَع شَأْن. ثُمَّ إِنَّ اللَّهَ فِي ذِكْرِهِ لِهَذِه الْقَصَص يضعنا فِي الصُّورَةِ مُبَاشَرَة عَنْ طَرِيقِ الحِوَار، لَا مِنْ أَجْلِ الْعِظَةَ فَحَسْب، وَإِنَّمَا مِنْ أَجْلِ اسْتِنَان الحِوَار وَالْأَخْذ بمنهجه الأمثل.

٢ تجذر الحوار في شؤون الأمة الإسلامية:

لَمَّا كَانَ الْإِسْلَامُ دِين الْإِنْسَانِيَّة جَمْعَاء، وَالْقُرْآن خَاتَم الرسالات؛ وصَالِحًا لِكُلِّ زَمَانٍ وَمَكَانٍ، فَقَدْ جعَلَ من الحِوَار دِعَامَةٌ مِنْ دَعَائِمَه، وركيزة أساسيَّة يَبْنِي عَلَيْهَا الْفَرْد الْمُسْلِم حَيَاته؛ ابْتِدَاءً مِنْ نَفْسِهِ، ذَلِكَ أَنَّ (اللَّه لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بأنفسهم) (الرعد: ١١)، فَمَا التَّدَبُّر وَالتَّفَكُّر إلَّا حِوار دَاخِلِيّ يَتَبَيَّنُ فِيهِ الإِنْسَانُ عَظمة رَبِّه، فتعلو دَرَجَته وَيَزِيد يَقِينه. حَتَّى إِذَا سَوَّلَتْ لَهُ نَفْسُهُ أَمْرًا، قَامَت نَوَازِع الْإِيمَانِ فِي قَلْبِهِ تنهاه، ومحكمة الضَّمِير تَزْجُرُه، مُذَكِّرَةٌ بِنَعِيم سيفوت جَرَّاء لَذَّة تَنْقَضِي وَحَسْرَة باقية. وَهَذَا يَدْخُلُ فِي إِطَارِ التَّزْكِيَة (قَد أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاها) (الشّمس:٩ و١٠) مِنْ بَابِ اِرْتِقَاء الْمُسْلِم بِنَفْسِه، ليرفعه اللَّهُ مَعَ الَّذِينَ آمَنُوا وأوتوا الْعِلْمَ دَرَجَاتٍ، فَإِذَا تصارعت فِي الْمُسْلِمِ نَوَازِع الْخَيْرِ وَالشَّرّ، وَأَبَى عُنْصُرٌ الطِّين فِيهِ إِلَّا أَنْ يَضِيقَ أفقه ويُريه حَدّ أَنْفِه فَقَط، مُقَابِل سَعْيٌ نَفْخَة الرُّوح الْعَلِيَّة أَنْ تَرْفَعَ دَرَجَاتِهِ فِي الْإِيمَانِ، وَأن تَعُود بِهِ إِلَى خَالِقِهِ رَاضِيًا مَرْضِيًّا؛ كَان الحِوَار مَعَ اللَّهِ وَمُنَاجَاته بِالدُّعَاء سَنَدًا لِتَغْلِيب النَّفْسِ عَلَى الْهَوَى، فَالدُّعَاء حوار مُتَكَامِل ذَلِكَ أَنَّ إجَابَةَ اللَّهِ ثَابِتَةٌ مَشْهُودَةٌ فِي الْقُرْآنِ الْكَرِيمِ وهي(وإذا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يرشدون) (البقرة:١٨٦) إذَا أَصْلَحَ الحِوَار مَا بَيْنَ الْإِنْسَانِ ونَفْسِه، وَمَا بَيْنَ الْعَبْدِ وَرَبِّهِ، فَإِنَّه يَتَطَلَّعُ إِلَى الأسرة فَيَحْفَظ الْمَوَدَّة بَيْنَ الزَّوْجَيْنِ، إِذْ ذَكَرَ الْقُرْآنِ تشاورهما عَنْ طَرِيقِ الحِوَارِ، بِهَدَف الرِّضَا بَيْنَ الطَّرَفَيْنِ فِي مَسْأَلَةِ الرَّضَاعِ، وَوُجُود الحِوَار مِنْ أَجْلِ غِذَاء الرَّضِيع سيستدعي بِالضَّرُورَة وُجُودُهُ فِي الْمَسَائِلِ الْأُخْرَى، بِاعْتِبَارِهِمَا شَرِيكَيْنِ فِي بِنَاءِ الْبَيْتِ الأسري، حَتَّى إِذَا تَصَدَّع الْبَيْت أَمَرَ اللَّهُ الرَّجُلُ بالحوار (فَعِظُوهُنّ) (النساء: ٣٤)، وَسَمِع الْمَرْأَة وَهِيَ تُجَادِل النَّبِيّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وتحاوره، وَتَشْكُو إِلَى اللَّهِ "بأنها لَمْ تُقَصِرْ بِطَلَب الْعَدْلِ فِي حَقِّهَا وَحَقِّ بَيْتِهَا، غَيْر رَاضِيَة بعنجهية زَوْجِهَا وظُلْمِه، بِإِقْدَامِه على مَا يُنَفِّرُ عَقْد العَائِلَة، وَذَكَرَها الْمَوْلَى عَزَّ وَجَلَّ تَعْلِيمًا لنسَاء الْأُمَّة وَرِجَالِهَا بِوُجُوب الذَّوْد عن مصالحها" (عاشور، ١٩٨٤، صفحة ٧) فَإِنْ لَمْ يجد الحِوَار بَيْنَ الزَّوْجَيْن؛ أَمَرَ اللَّهُ بحوار أَعْلَى مُسْتَوَى، تَتَدَخَّل فِيه أُسْرَتِي الزَّوْجَيْن (وإن خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا أَنْ يُرِيدَا إِصْلَاحًا يُوَفِّقْ اللَّهُ بَيْنَهُمَا أَنَّ اللَّهَ كَانَ عَلِيمًا خبيرا) (النساء: ٣٥) حَيْثُ اشْتَرَطَ الْحَق سُبْحَانَهُ سَلَامَة النِّيَّةِ فِي الْإِصْلَاحِ كوسيلة لِتَحَقُّقِه؛ وَهَذَا الشَّرْطُ مُتَأَصِّل فِي الحِوَارِ كَكُلّ، والَّذِي يَمْتَدّ لِيَشْمَل المجتمع الإسلامي، كمجتمع يفعل دور الفرد في الوقوف على أمر الجماعة بالحوار والتشاور (وَأَمْرُهُمْ شُورَى بينهم) (الشورى: ٣٨) من أجل مصلحة الجميع.

وَلِأَنَّ الاِخْتِلَافَ الفِطري بَيْنَ النَّاسِ فِي عُقُولِهِمْ وشخصياتهم وأنماط تفكيرهم؛ يُؤَدِّي إِلَى الاِخْتِلَافِ فِي الْقُلُوبِ وَحُدُوث الشِّقَاق، فَإِن الْخَبِير جَلَّ وَعَلَا يَأْمُرُنَا أَوَّلَ شَيْءٍ بتوخي الْقَوْل الْحَسَن، وَالْكَلِم الطَّيِّب فِي حواراتنا عَامَّة (وقل لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِن الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مبينا) (الإسراء: ٥٣) فَيَكُون حِوَارًا لِجَمْع الشَّمْل وَوِحْدَة الْكَلِمَة، عَلَى مَائِدَة الْقُرْآنِ الْكَرِيمِ وَالسُّنَّةُ الْمُطَّهَرَة (فإن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إنْ كُنْتُمْ تُؤْمِنُونَ بِاَللّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تأويلا) (النساء: ٥٩) فَإِذَا صَدَقت النِّيَّة، وَخَلص الهَدَف مِنْ دَنَسِ النُّفُوس، وَكَان الْوُصُولِ إِلَى الْحَقِيقَةِ غَايَة كُلّ مُحَاوِر، جَاء هدى الله (فَهُدَى اللَّهُ الَّذِينَ آمَنُوا لمَا اخْتَلَفُوا فِيهِ مِن الْحَقّ بِإِذْنِهِ وَاَللّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مستقيم) (البقرة: ٢١٣)

وَلِأَنّ سُنَّةٌ الاِخْتِلَاف قَضَت بِاخْتِلَاف الْمَذَاهِب وَالْفِرَق الإِسْلَامِيَّة، جَاءَ قَوْله سُبْحَانَهُ وَتَعَالَى دَعْوَة صَرِيحَةٌ إِلَى الحِوَار مِنْ أَجْلِ الْوِحْدَة، فَإِذَا كَانَ اللَّهُ بَيَّنَ لِلنَّاسِ بِخِطَابِه هَذَا أن الْأَنْبِيَاء عَلَى اخْتِلَافِ رِسَالَاتِهِم إلَّا أَنَّ الدِّين وَاحِدٌ مِنْ رَبٍّ وَاحِدٍ، وبالتالي فَهُمْ أُمَّةُ وَاحِدَةً إِذْ يَقُولُ : (وَإِنَّ هَذِهِ أُمَّتِكُمْ أُمَّةٌ وَاحِدَةً وَأَنَا رَبّكُم فاعبدون) (الأنبياء: ٩٢) فكيف بِأُمّة الرَّسُول الواحد؟ إنَه حِوار يَفْتَح الْأَبْوَاب المؤصدة، وَيُقْرُب وِجْهَاتِ النَّظَرِ بالتركيز عَلَى نِقاطُ الْتِقاء الْأُمَّة وَالرَّبّ الْوَاحِد، بَعِيدًا عَنْ النَّقْدِ الْجَارِح، وَمصَادِره الْأَفْكَار، وتهميش كُلّ طَرَف لِلْآخَر. وَأَمَرَنَا بِمَا يَضْمَنُ لِلْحِوَار بالا وَلِلِاخْتِلَاف مَكَانًا، دُونَ أَنْ يُفْسِدَ لِلْوُدّ قَضِيَّة (وَلِتَكُن مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُولَئِكَ هُمْ المفلحون) (آل عمران: ١٠٤) فَلَا اتِّخَاذ الْمَوَاقِف إلَّا عَنْ قَنَاعَةِ وَدَلِيل، مَع تَتَبُّع الْقَاعِدَةِ الَّتِي تَقُول: " اسْتَدل ثُمّ اعْتَقد، لَا أَنْ تَعْتَقِدَ ثُمّ تَلوي أَعْنَاق النُّصُوص لِتُوَافِق اعتقادك" لِأَنّ الهَدَف وَاحِد ألا وَهُوَ تَحْقِيقٌ الْأَمْرِ الرَّبَّانِيّ فِي وِحْدَة الْأُمَّة.

٣- انفتاح الأمة المسلمة على الأمم الأخرى:

انْطِلَاقًا مِن تَكْرِيمٌ الله للإنسانيَّة جَمْعَاء، عَلَى اخْتِلَافِ أَجْنَاسِهَا وَأَلْوَانهَا ودياناتها، نَجْزِم أَن الحِوَار لَمْ يَقْتَصِرْ عَلَى حِفْظِ مَصَالِح الْأُمَّةِ الإسْلَامِيَّة فَحَسْب، وَإِنَّمَا حفِظَ بِهِ مَصَالِح النَّاسِ جَمِيعًا، وَهَذَا مَا نَجِدُهُ جَلِيًّا بَيِّنًا فِي الْخِطَابِ الْقُرْآنِيّ، الَّذِي يُقِرُّ بِسُنَّة الِاخْتِلَافِ بَيْنَ الأفْرَادِ وَالجَمَاعَاتِ وَالْأُمَم، ثُمَّ لَا يَلْبَثُ أَنْ يَضَعَ الْقَوَاعِد لِرَأْب الصَّدْع، وَتَطْيِيبٌ النُّفُوس لِتَقْرِيب الْمَوَاقِف وَتَحْسِين العَلَاقَات، كَي يَعِيش النَّاس جَمِيعًا فِي سِلْمٍ وَسَلَام وتعايش وَأَمَانْ، فَالْإِسْلَام دِينٌ يقْبَل الْآخَرِينِ فِي مُجْتَمِعَه، وَلَا يَرْفُض الْآخَر بَلْ وَيَحْتَرَم رَأْيه وَعَقِيدَته، إِذْ جَعَلَ مِنْ جُمْلَةِ تكاليفه وتشريعاته أسسا ثَابِتَةٌ، وَقَوَاعِد مُحَدَّدَة الْمُنْطَلَق وَالْغَايَة، مِنْ أَجْلِ تَحْقِيق التَّفَاعُل الرَّاقِي وَالسُّلُوك الْإِنْسَانِيّ الرَّاقي، فِي التَّعَامُلِ مع الآخرين.

قَبْلَ أَنْ تَتَحَاوَر الْأُمَّةُ الإِسْلَامِيَّةُ مَع الْأُمَم الْأُخْرَى، كَان حِوار اللهِ وَمُخَاطَبَته لِلنَّاسِ كَافَّةً (يا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مبينا يَهْدِي بِهِ اللَّهُ مِنْ اتَّبَعَ رِضْوَانَهُ سُبُل السلام) (النساء: ١٧٤) و لَمَّا كَانَتْ الْأَمَةُ الإِسْلَامِيَّةُ هِيَ الْأُمَةُ المهداة بِفَضْلِه سُبْحَانَه ، فَقَدْ أَدْرَكَتْ أَوَاصِر الأخوة

الْإِنْسَانِيَّة وَوِحْدَة أَصْلِه، فَقَام حوارها مَعَ الآخَرِينَ دَعْوَة إِلَى اللهِ أَوَّلًا علَّهم يَهْتَدُون، فَيَكُونُ لَهُمْ مِنْ هَذَا الْخَيْرِ الْعَمِيم نَصِيب، وَتَبْلِيغا للرِّسَالَة الْحَقِّ الَّتِي أَمَرَ نَبِيَّهُ بإبلاغها قَائِلًا جَلَّ وَعَلَا : (يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُرْسِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رسالته) (المائدة: ٦٧) وَالَّتِي أَمَرَنَا الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بإكمالها لِقَوْلِه: "بلغوا عَنِّي وَلَوْ آية"

وَمِنْ أَجْلِ التَّعَايُش بَعِيدًا عَنْ الْحُرُوب، وترسيخا لِمَبْدَأ الحِوَار مَعَ أَصْحَابِ الْعَقَائِد الْأُخْرَى، طَرَحَ الْقُرْآن مَفْهُوم االْجِدَا، وَشَرَطُه بِالَّتِي هِيَ أَحْسَنُ، فَلَا جِدَال مِنْ أَجْلِ الْجِدَال، وَإِنَّمَا لِلْوُصُولِ إِلَى هَدَفٍ وَغَايَة، وَهُوَ الْحَقِيقَة (ولا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْكُمْ وإِلَهُنَا وَإِلَهُكُم وَاحِد وَنَحْنُ لَهُ مسلمون) (العنكبوت: ٤٦) هَذَا الْجِدَال بِالَّتِي هِيَ أَحْسَنُ حَدَّدَه اللَّهُ سُبْحَانَهُ فِي التَّحَاوُر مَعَ أَهْلِ الْكِتَابِ بِاسْتِثْنَاء الظَّالِمِين ممِنْهُ، مَع تذكيرهم بأننا نعبد إلها واحدا.

وَلِأَنَّ الْأُمَّةَ الإسْلَامِيَّة تُؤْمِن بِمَا أُنْزِلَ على موسى وعيسى عليهما السَّلَام ، فَفِي هَذِهِ الْآيَةِ يَكْمُن سِرّ التَّعَارُف الْإِنْسَانِيّ والتعايش ؛ إِذْ بَيَّنَتْ لِلْمُسْلِم كَيْفِيَّة الحِوَار وَهَدَفه (أُدْعُ إِلَى سَبِيلِ رَبِّك بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنْ رَبَّك هُوَ أَعْلَمُ بالمهتدين) (النحل: ١٢٥) " حيث يَطْلُبُ اللَّهُ مِنْ نَبِيِّهِ وَمِنَّا لِينَ الْجَانِبِ وَحُسْن االسُّلُو، وَالِاحْتِجَاج بِالْأَدِلَّة وَالْبَرَاهِين فِي الحِوَارِ لِفَتْح بَاب الْهِدَايَة دونما ضَغْط أَوْ إِكْرَاهٍ، وَفَتْح الطَّرِيق إمَام عُقُول كُلَّ البَشَر للتفكير و الْمُوَازَنَة ومن ثم الإيمان" (كفتارو)، فَإِن أَعْرَضُوا عَنْ هَذَا (فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ) (الكهف: ٢٥)، ذَلِكَ أَنَّ الْإِسْلَامَ يُعْطِي الْحُرِّيَّة الْكَامِلَةِ فِي الِاعْتِقَاد، ويمنح حَقّ الحِوَار لِلْوُصُولِ إِلَى القناعات فِي القبول أَوْ عَدَمِهِ ،عَدَمِه، حَيْث أَعْقَبَت آيَة (لا إِكْرَاهَ فِي الدين) (البقرة: ٢٥٦) أَعْظَم آي الْقُرْآنِ – آيَةُ الْكُرْسِيّ– "لِما اشْتَمَلَتْ عَلَيْهِ هَذِهِ الْآيَةِ مِنْ دَلَائِلِ الْوَحْدَانِيَّة، وَعَظمة الْخَالِق وتَنْزِيهه عَنْ شَوَائِبِ مَا كَفَرْت بِهِ الأُمَم، فَيَسُوق ذَوِي الْعُقُولِ إِلَى قَبُولِ هَذَا الدِّين الْوَاضِح، دُون جَبْر أَوْ إِكْرَاهٍ، فَلَا إِكْرَاه لِأَحَدٍ عَلَى اتِّبَاع الْإِسْلَام، وَجِيء بِنَفْيِ الْجِنْس لِقَصْدِ الْعُمُومِ نَصًّا، وَهِيَ دَلِيلٌ قَاطِعٌ على بُطْلَان الْإِكْرَاه عَلَى الدِّين بِسَائِرِ أَنْوَاعِهِ، لِأَنَّ أَمْرَ الْإِيمَان يَجْرِي بِالِاسْتِدْلَال وَالتَّمْكِين مِنْ النَّظَرِ والاختيار" (عاشور، ١٩٨٤، صفحة ٢٦)

فَلَا عُنْف وَلَا إِكْرَاه وَلَا ضُغُوط، إنَّمَا الْكَلِم الطَّيِّب والسُّلوكُ الحَسَنُ وطِيب الْمَعْشَر، فَإِن دَخَلْنَا فِي مُنَاظَرَةٍ أَو حِوار كَان موضوعيًا عقلانيا بِالْحُجَّةِ وَالدَّلِيلِ، نَكْشِف فِيهِ عَنْ النَّبْع الْوَاحِد لمعتقداتنا، وقبولنا لِلِاخْتِلَاف وَاحْتِرَام الْآخَر (قُل يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بيننا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا الله وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مسلمون) (آل عمران: ٦٤) فَلَمْ يَقُلْ إِنْ تُوَلُّوا اقتلوهم وحاصروهم؛ وَإِنَّمَا رَدّ بِعِزّ وَثَبَات عَلَى الدِّينِ (فلا تَذْهَب نَفْسك عَلَيْهِم حسرات) (فاطر: ٨)

إِنَّ هَذَا الحِوَار الهادف إِلَى الدَّعْوَةِ إِلَى اللهِ، المرتكز عَلَى أَوَامِرِهِ المدعمة بتوجيهاته، مِنْ شَأْنِهِ أَنْ يَخْلُقَ تعايشا مِثَالِيّا بَيْن الْأُمَم، فَقَدْ تَرَكَ اللَّهُ بَاب الحِوَار مَعَ غَيْرِ الْمُسْلِمِينَ مَفْتُوحًا عَلَى كَافَّةِ الْقَضَايَا الدُّنْيَوِيَّة

مَا لَمْ تُخَالِف مَقَاصِد الشَّرِيعَة وثَوَابِت الْإِسْلَام ، بِطِيب الْقَوْل فِي حواراتنا وتعاملاتنا؛ فَإِن أَوْصَانَا اَللَّهُ سُبْحَانَهُ وَتَعَالَى بالكلم الطَّيِّبَ حَتَّى لَا يَنْزَغ الشَّيْطَان بَيْنَنَا كمسلمين، فَإِنَّه يوصينا بِهَا مَعَ غَيْرِ الْمُسْلِمِينَ (وقولوا لِلنَّاس حسنى) (البقرة: ۸۳)

فَعَلَى الْمُسْلَمِ أَنْ يَتَصَرَّفَ بِأَخْلَاقِه الْإِسْلَامِيَّة المتعالية مَعَ الْجَمِيعِ دونما تصنيف، وَلَا تَفْرِقَة بَيْنَ مُسْلِمٍ وَيَهُودِيٌّ، ومشرك وَنَصْرَانِيّ. مَا دَامُوا متساوين فِي الْكَرَامَةِ الْإِنْسَانِيَّة؛ فَالْمُسْلِم مُلْزَمٌ بِذَلِك بِأَحْكَام ظَاهِرَه صَرِيحَةٌ، فَإِذَا جَمَعَتْه مَصَالِح الدُّنْيَا بَيْنَ بَيْع وَشِرَاءٍ وَعُقُود فَعَلَيْهِ الْوَفَاءُ بِهَا (وَأُوفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مسؤولا) (الإسراء: ۳٤) وَقَوْلُه (يا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بالعقود) (المائدة: ۱) ذَكَر الْعُقُودِ عَلَى إِطْلَاقِهَا ، وَلَمْ يَقُلْ عُقُود الْمُسْلِمِين فَقَطْ بَلْ عُقُود النَّاسَ جَمِيعًا، فَالْحَقّ سُبْحَانَهُ لَمْ يُحَدِّد دِيَانَة صَاحِبِ الْأَمَانَةِ، وَلَا صَاحِب مُعْتَقد، وَلَا خَصّ بِالصَّدَقَة وَالْإِحْسَان صِنْفًا مِنْ أَصْنَافِ الْبَشَر محددي الْجِنْسِ أَوْ الْمُعْتَقد (وآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَبَن السَّبِيلِ وَالسَّائِلِينَ وَفِي الرقاب) (البقرة: ۱۷۷) وَقَال : (بِالْوَالِدَيْن إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ الْجُنُبِ وَبَن السبيل) (النساء: ۳٦) فَكُلٌّ هَؤُلَاءِ لَمْ يصنفوا، ويضرب لَنَا مَثَلًا لَنَسِير عَلَى هُدَاهُ (ولو يؤَاخِذ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ) (فاطر: ٤٥) وَالنَّاس مَعَ ذَلِكَ ضَالَّة مُنْحَرِفَةٌ مُنْحَرِفَة، وَهُوَ مَعَ ذَلِكَ مَاضٍ فِيَّ التَّقْوَى (وأن تَعْفُو أَقْرَب إِلَى التقوى) (البقرة: ۲۳۷) فَالْإِسْلَام لَمْ يُفَرِّقْ بَيْنَ النَّاس، وَإِنَّمَا اِهْتَمّ كُلّ الِاهْتِمَام بِحِفْظ كَرَامَة الْإِنْسَان وَصَلَاح أمر دنياه.

ثالثا قواعد حوار الثقافات في القرآن الكريم:

بعد التَّعَرُّض لمنطلقات الحِوَار بِدَايَةَ مَنْ عَلَاقَةٍ الْإِنْسَان الْخَاصَّة بِنَفْسِه وَرَبّه، وُصُولًا إِلَى حِوار الثَّقَافَات بِعُمُومِهَا، تَوَجَب عَلَيْنَا التَّعَرُّف عَلَى قَوَاعِدِ حِوار الثَّقَافَات وَضَبْطِهَا وِفْق الدُّسْتُور الرَّبَّانِيّ.

۱ قبول الاختلاف:

نظر الْقُرْآن لِلِاخْتِلَاف عَلَى أَنَّهُ سُنَّةٌ اللهِ فِي خَلْقِهِ، إِذْ جَعَلَهُ اللهُ آيَةَ عَلَى بَدِيعِ خَلْقِه وعظيم صُنْعِه، يَتَفَكَّرُ فِيهَا أُولِي الْأَلْبَابِ وَذَوِي الْعُقُول، وَجَعَلَ هَذَا الِاخْتِلَافِ مُرْتَبِطًا بِالِابْتِلَاء والتكاليف الَّتِي تَقُومُ عَلَيْهَا خِلَافُة الْإِنْسَان لِهَذِه الْأَرْض (وما كَانَ النَّاسُ إِلَّا أَمَةً وَاحِدَةً فاخْتَلَفُوا وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يختلفون) (البقرة: ۲۱۳) حيث قضى الحق سبحانه أن تكون هذه الدنيا دار للامتحان، تاركا للإنسان حرية اختيار الطريق.

وَلَمْ يَكْتَفِ الْقُرْآن بِإِقْرَار هَذَا الِاخْتِلَافِ كسنة كونية وَقَضَاء رَبَّانِيّ، وَإِنَّمَا وَضَعَ أُسُسَ لِتَقْرِيب الْمُخْتَلِفَيْن، وَتَلْيِين قُلُوبِهِم بِهَدَف الْوُصُولِ إِلَى التَّعَايُشُ السِّلْمِيّ بَيْنَ النَّاسِ كَافَّةً؛ فَلَمْ يَتْرُكْ مَحَلًّا وُجِدَ فِيهِ الِاخْتِلَافُ، إِلَّا وَجَاءَ لَهُ بِحِلّ عَادِلِ يَهْدِي النُّفُوس، وَيذهب الغَيْظ، لتعزيز السَّلَام ووالطُّمَأْنِينَ، حَتَّى يَنْصَرِفَ الْإِنْسَان إِلَى مُهِمَّتَه السامية – عِمَارَةِ الْأَرْضِ واستخلافها– فالسماوات وَالْأَرْض كَانَتْ شَيْئًا وَاحِدًا مُلْتَصِقَيْن فَفَصَل اللَّهُ بَيْنَهُمَا، قَالَ تَعَالَى (أو لَمْ يَرَ الَّذِينَ كَفَرُوا إنْ السَّمَوَاتِ والْأَرْض كَانَتا رَتْقًا ففتقناهما) (الأنبياء: ۳۰)

"وجعلناهما مُخْتَلِفَيْنِ فِي الْحَلْقَةِ وَالْوَظِيفَة لِيَقُوم كُلٍّ مِنْهُمَا بِدَوْرِهِ فِي الْكَوْنِ، وكَذَلِك النَّاسِ إِذْ جَعَلَ اللّهُ لَكُمْ اخْتِلَاف اللُّغَات . . . الْأَلْوَان . . . حَتَّى لَا يَشْتَبِهُ شَخْصٌ بِشَخْص، وَلَا إِنْسَانٍ بِإِنْسَان مَعَ أَنَّهُمْ جَمِيعًا مِنْ ذرية آدم" (الصّابوني، ١٩٨١)

فَهَذَا الِاخْتِلَافُ وَإِنْ وجد إِلَّا أَنَّهُ لَا يُلْغِي التَّسَاوِي بَيْنَ النَّاسِ جَمِيعًا فِي الْخِلَافَةِ وَالْكَرَامَة "ذلك أَنَّ النَّاسَ تَنَكَرُوا لآدميتهم قَبْلَ أَنْ يتوزعوا أديانا وَمَذَاهِب وَمِلَلًا وَنِحَلا" (رفيع، ٢٠١١) لقوله تعالى (ولقد كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تفضيلا) (الإسراء: ٧٠) فَلَا فَضْل لِإِنْسَانٍ عَلَى إِنْسَانٍ، ذَلِكَ أَنَّ اللَّهَ قَدْ خلق الْإِنْسَانَ عَلَى مُطلقه فِي أَحْسَنِ تَقْوِيمٍ، سَوَاءٌ مِنْ النَّاحِيَةِ الْجَسَدِيَّة أَوْ مِنْ النَّاحِيَةِ الْعَقْلِيَّة " (رفيع، ٢٠١١، صفحة ١٢١) فَالْكُلّ مُتَسَاوُونَ فِي المؤهلات الأَسَاسِيَّة لِإِدْرَاك الْمَعْرِفَةِ مِنْ لَحْظَة ميلادهم" قال تعالى (هوَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ والأفئدة لَعَلَّكُم تشكرون) (النحل: ٧٨) وبالتالي لَا حَقَّ لِأَيّ أُمّة أَنَّ تَدَّعِي احْتِكَار الْعِلْمِ أَوْ التَفَرُّد بِالْقُدْرَةِ عَلَى اسْتِنْبَاطِ الْمَعْرِفَة، فَالْأَصْل التَّسَاوِي بَيْنَ الْجَمِيع، لَكِنْ الِاخْتِلَاف يَظْهَرُ فِيهَا مِنْ بَعْدِ حَسَب الجهد والتّفكير.

٢ تكريس التعايش السلمي:

ترسيخا لِمَبْدَأ التَّعَايُش السِّلْمِيّ أَسّسَ الْخِطَاب الْقُرْآنِيّ مَبْدَأ الاندماج الاجْتِمَاعِيّ، بِمَا يُحَقِّقُ وِحْدَة اِجْتِمَاعِيَّة عَلَى أَسَاسِ التَّنَوُّع الدِّينِيّ، وذَلِكَ مِنْ خِلَالِ إبَاحَةَ مَا مِنْ شَأْنِهِ تحقيق التَّوَاصُل الاجْتِمَاعِيّ، والتلاحم بَيْنَ أَفْرَادِهِ، ابْتِدَاءً مِنْ تَبَادُل الزيارات والِاجْتِمَاعِ عَلَى الطَّعَامِ، قَالَ تَعَالَى (وَطَعَام الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ و طَعَامِكُم حِلّ لهم) (المائدة: ٥) وَلَئِنْ كَانَتْ زِيَارَة غَيْرَ الْمُسْلِمِ فِي دَارِهِ، وَأَكْلُ طَعَامِهِ، وَقَبُولُ هَدِيَّتِهِ، يُزِيل الْكَثِيرِ مِن الحَوَاجِز النَّفْسِيَّة بَيْنَ أَفْرَادِ الْمُجْتَمَعِ الْمُخْتَلِفَيْن، فَإِنَّ الْقُرْآنَ قَدْ سَعَى إِلَى أَكْثَرِ مِنْ ذَلِكَ، وَأَدْخَل هَذَا التَّعَايُشُ السِّلْمِيّ إِلَى أَصْغَر خَلِيَّةٌ فِي الْمُجْتَمَعِ الْمُسْلِمِ وَأَهَمُّهَا، ألا وَهِيَ الْأُسْرَة؛ حَيْث أَقَامَهَا عَلَى التَّنَوُّع الدِّينِيّ مِن منطلق قَوْله (والمُحْصَنَات مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَهُمْ قبله) (المائدة: ٥)، حيث أصبحت الزوجة الكتابية من باب قوله (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هن) (البقرة: ١٨٧) سَكَنًا يَسْكُنُ إِلَيْهَا الْمُسْلِم، وَمَوْضِعُ مَحَبَّتِهِ وَمَوَدَّته تَمَامًا كَالزَّوجة المسلمة (رفيع، ٢٠١١، صفحة ١٣٢)

وَإِنْ كَانَ غَيْر الْمُسْلِمِ يَتَمَتَّع بِكُلِّ هَذِهِ االْحُقُو، وَيَعِيش بِكُلِّ هَذِهِ الْإِيجَابِيَّة دَاخِلَ الْمُجْتَمَعِ الْمُسْلِمِ، فَإِنْ غير الْمُسْلِمِينَ كَجَمَاعَة لَهُمْ مِنْ ذَلِكَ نَصِيب، حَيْثُ يَقُولُ الْعَدْل عَزَّ وَجَلَّ (لا يَنْهَاكُمْ اللَّهُ عَنْ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِنْ دِيَارِكُمْ أَن تَبَرِوهُم وَتُقْسِطُوا إِلَيْهِمْ وَاللَّه يُحِبّ المقسطين) (الممتحنة:٨) فَالْمُسْلِمِ مُطَالَبٌ بِالتَّعَاوُن وفق أَخْلَاق الْإِسْلَام السَّمْحَاء مَعَ الْآخَرِ، سَوَاءٌ كَانَ هَذَا الْآخَرُ أَخًا فِي الدِّينِ، أَوْ أَخًا فِي الْإِنْسَانِيَّة، فَهُو يُعَامِلَه باحترام وَحُسْن عِشْرَة وَطِيب تَعَايُش وَسَلَام، تطبيقا لِهَذَا التَّكْرِيم الْإِلَهِيّ للإنسانية جَمْعَاء.

٣ الثبات على المبدأ:

حِين نحاور فَإِنَّنَا نتحاور بِثَبَات عَلَى دِينِنَا، وباستماتة عَلَى تَطْبِيقِ مَبَادِئه وَأَوَامِرِه، آخِذِين الْعِبْرَة مِن حِوار سَيِّدُنَا إِبْرَاهِيم عَلَيْهِ السَّلَام مَعَ ابْنِهِ، حِينَ أَخْبَرَهُ بِأَمْرِ اللهِ لَهُ بِالذَّبْح، فَمَا كَانَ مِنْ الِابْنِ إِلَّا الرضوخ لِأَمْرِ اللَّهِ بِصَبْر وَاحْتِسَاب (فلما بَلَغَ مَعَهُ السَّعْي قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُك فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَر سَتَجِدُنِي إنْ شَاءَ اللَّهُ مِن الصابرين) (الصافات: ١٠٢) ثَبَات لَمْ يَكُنْ بِقَوْل فَقَطْ، بَلْ وَعَضَّدَه ثَبَات الْفِعْل وَالتَّطْبِيق: (فلما أَسْلَمَا وتَلَّه لِلْجَبِين) (الصافات: ١٠٣)، كَان الِامْتِحَان الْحَقّ بِالْفِعْل (إن هَذَا لَهُوَ الْبَلَاء المبين) (الصافات: ١٠٦) فالثبات الْحَقّ يَكُون قَوْلًا وَفِعْلًا وَإِلَّا (كبر مَقْتًا عِنْدَ اللهِ أَنْ تَقُولُوا مَالَا تفعلون) (الصف: ٣) وَذَلِك باحترام هَذَا الْآخَرُ كَافِرًا كَانَ أَمْ كِتَابِيًّا لِكَرَامَتِه الْإِنْسَانِيَّة، وَلَحِقَه فِي الاختلاف.

وَإِيمَانًا مِنَّا بِأَن الثَّبَات بِالْفِعْل هُو الْبَلَاغُ الْمُبِينُ، لِذَلِك فَإِنَّنَا حِين نحاور لَا نحترم هَذَا الْآخَر فَقَطْ، وَإِنَّمَا نُحَاوِل تَطْبِيق ذَلِك عَمَلِيًّا، دُون الاحْتِكام إلَى صُورَةٍ مسبقة، حَتَّى نَعْرِفَ مَعَ أَيْ طَرَفَ مِنْ أَطْرَافِهِ يَكُونَ هَذَا الحِوَار، لِيَكُونَ هَذَا الْآخَرُ مُتَحَيِّر الطَّرِيقَة الْمُنَاسَبَةِ فِي ظرفها الْمُنَاسِبُ عَلَى أَسَاسِ مِنْ الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَالْجِدَال بِالَّتِي هِيَ أَحْسَنُ (ادْعُ إلَى سَبِيلِ رَبِّك بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أحسن) (النحل: ١٢٥) فَالْقُرْآن " اكْتَفَى بِالْمَوْعِظَةِ إنْ تَكُونَ حَسَنَةً " وَلَكِنَّهُ لَمْ يَكْتَفِ فِي الْجِدَالِ إلَّا أَنْ يَكُونَ بِالَّتِي هِيَ أَحْسَنُ، لنصل بِذَلِكَ مَعَ الْآخَرِ الْمُخْتَلِفِ إلَى مُشْتَرَك إنْسانِيّ، تَدْعُو إلَيْهِ جَمِيعُ الشَّرَائِعِ، فَمَا مِنْ شَرِيعَةٍ وَلَا مِلَّة، إلَّا وَدَعَت لِمَا يَصْلحُ حَال الْبَشَرِيَّة مِن فضيل خلق وصالح عمل.

٤ تحديد القضايا موضوع الحوار:

يَجِبُ أَنْ تَكُونَ قَضَايَا حِوار الثَّقَافَات فِي مَجَالِ مَا يَسْمَحُ بِهِ الدِّين الإِسْلَامِيّ، دونما مُجَارَاة للأطراف الْأُخْرَى فِيمَا تطْرَح إذَا كَانَ فِيهِ مساس بثوابتنا، "فقد جَاءَت الْإِشَارَةُ إلَى مَنْع بعض الْحَالَاتِ فِي مَسْأَلَةِ الحوار" (السنيدي، ١٤٣٠هـ، صفحة ٣٢٩) فَمِنْ أَسْبَابِ نُزُولِ سُورَةِ الْكَافِرُون، طَلَبَ بَعْضُ الْمُشْرِكِينَ مِن الرَّسُولِ شَيْئًا مِنْ التَّنَازُل "فقالوا يَا مُحَمَّدُ هَلُمّ نَعْبُد مَا تَعْبُد سَنَة، وَتَعْبُد مَا نعبد سَنَة، فنترك نَحْن وَأَنْتَ فِي الْأَمْرِ . .. فَقَالَ مَعَاذ اللَّهِ أَنْ أُشْرِكَ بِه غيره" (عاشور، ١٩٨٤، صفحة ٣٣٢) فَأُنْزِلَت السُّورَة تُبَيّن مَعَالِم الِاخْتِلَافِ وَالتَّبَايُنِ الْكَامِلِ الَّذِي يَسْتَحِيل مَعَه الِالْتِقَاءَ فِي مُنْتَصَفِ الطَّرِيقِ، أَمَّا غَيْرُ هَذِهِ الْقَضَايَا مِمَّا يُعَدُّ مِنْ بَابِ الْمُشْتَرَك الْإِنْسَانِيّ، الَّذِي شَجع الْخِطَاب الْقُرْآنِيّ الْمُسْلِمِ عَلَى التَّفَاعُل فِيه مَعَ الآخَرِينَ لَا بَأْسَ فِي ذَلِكَ وَلَا حَرَجَ ، وَإِنْ كَانَ الْحَقُّ سُبْحَانَهُ قَدْ رَفَضَ مَا يَمَسُّ بِالدِّيْن فَقَد حَث عَلَى غيرها من القضايا.

٥ عولمة القيم:

إنَّ قَبُولَ الِاخْتِلَاف وَمَا يَنْتُجُ عَنْهُ مِنْ تعايش سِلْمِي مَعَ الْآخَرِ، وَالنِّيَّة السَّلِيمَة فِي الحِوَارِ، دونما تَعَصُّب أَو تَكَبُّر، عَلَى قَاعِدَةِ متينة تَحْمِلُ مِنْ قَضَايَا الحِوَار قَضَايَا بَارِزَةِ الْمَعَالِم لا تَدْخُلُ فِي خُصُوصِيَّاتِ أَيْ

طَرَف، مَعَ تَدْعِيم ذَلِك بالتعرف عَلَى الذَّاتِ مِنْ خِلَالِ نَقْدِهَا، وَفَهم الْآخَر بِالْبُعْدِ عَنِ الصُّورَةِ النمطية الْمُتَخَيّلة، يُؤَدِّي حَتْماً إِلَى ظُهُورِ نِقاطٌ اشْتِرَاكٌ بَارِزَة الْمَعَالِمِ كقيم أَنْسَانِيه لَا يَخْتَلِفُ فِيهَا اثْنَانِ، وَلَا يجحد بها صَاحب فطرة سليمة .

"لم تَكُن الْقِيَّم الْعُلْيَا الْمُشْتَرَكَة خَافِيَةٌ تَمَامًا عَلَى الْعَقْلِ الْبَشَرِيّ الْحَدِيث، فَفِي إِطَارِ الْقَوَانِين الْوَضْعِيَّة هُنَاكَ مَا يُسَمَّى بِـ القَانُون الطَّبِيعِيّ الَّذِي يُعْرَفُ بِأَنَّهُ مَجْمُوعِة الْمَبَادِئ المثالية، الَّتِي تَتَمَيَّزُ بِالثَّبَات وَعَدَمِ التَّغَيُّر فِي الزَّمَانِ أَوْ الْمَكَانِ...وتُعَدُّ مِنْ الْمَصَادِرِ الَّتِي يُسْتَمَدُّ مِنْها الْمُشَرِّع والْقَاضِي الْقَاعِدَة القانونية " (القرشي، ۲۰۰۷) وَمَا وِحْدَة هَذِه الْقِيم إِلَّا دَلِيلٌ عَلَى الْفِطْرَةِ السَّلِيمَة الَّتِي مازالَت بَعْض آثَارِهَا فِي قُلُوبِ الْإِنْسَانِيَّة جَمِيعًا، (فطرة اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْق الله) (الروم: ۳۰)

يَذْكُر الْحَقّ سُبْحَانَهُ نِعْمَتِي الْمَال وَالْأَمْن عَلَى رَأْسِ الْقِيَّم الْمُشْتَرَكَة حَيْثُ يَقُولُ : (زُينَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنْ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنْ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدنيا) (آل عمران: ١٤) "فعلى هَذَا يَجْتَمِعَ النَّاسُ جَمِيعًا ، أَمَّا الْأَمْن فَهَذَا تَعَالَى يُخَاطِبُ موسى: (خُذْهَا وَلَا تخف) (طه: ۲۱) وَدُعَاءٌ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مِنْ قَبْل (رب اجْعَلْ هَذَا الْبَلَدِ آمنا) (البقرة: ١٢٦) وَامْتِنان اللَّهُ عَلَى قُرَيْشٍ بِالْأَمْن وَالطُّمَأْنِينَة (فَلْيَعْبُدُوا رَبّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ و أَمْنِهِمْ مِنْ خوف) (قريش: ۳، ٤، ٥) وَعَلَى الْأَقْوَام وَالْأُمَم الَّتِي مَضَتْ (فلما دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبَوَيْه وَقَال أُدْخُلُوا مِصْرَ إِنْشَاءٌ اللَّه آمنين) كَمَا ذَكَرَهُ مِنْ بَابِ نِعْمَةٌ عَلَى أَصْحَابِ الْحَجر (وكانوا ينحتون مِنْ الْجِبَالِ بُيُوتا آمنين) (الحجر: ۸۲)، بَلْ إِنْ اللَّهَ يَمُنُّ عَلَى أَهْلِ الْجَنَّةِ (ادخلوها بِسَلَام آمنين) (الحجر: ٤٦) فالأمن من الخوف ومن الجوع من القيم التي تشترك فيها الإنسانية جميعا.

"وحين تبرز مفردات من قبيل الفطرة، والإيمان، والعدل، والوسطية، والتوازن وغيرها، وهي تعكس في الوقت نفسه مضامين الإسلام ورؤيته العامة نحو الإنسان والوجود، فإن السعي لعودة تلك المفردات لا يعني إحلال خصوصية قيمية محل خصوصية أخرى، ما دامت تلك المفردات تترجم جوهر الإنسانية، وتعبر عن مدركاتها الواحدة" (القرشي، ۲۰۰۷، صفحة ۱۰٦. ۱۰۷) ذَلِكَ أَنَّ الرُّجُوعَ لِهَذِه الْقِيَّم والانضواء تَحْتَهَا إنَّمَا هُوَ دَعْوَة حَقِيقِيَّةٌ لِلْإِسْلَام، وَاَللَّهُ سُبْحَانَهُ يَقُولُ: (وإن جَنَحُوا لِلسّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ أَنَّهُ هُوَ السَّمِيعُ العليم) (الأنفال: ٦١) كَمَا تُوجَد العَدِيدِ مِنَ الْقِيَّمِ الْأُخْرَى، كَالْعَدْل وَالْمُسَاوَاة، وَالْحُرِيَّة، وَحِمَايَة البِيئَة، وَنَشْرُ التَّعْلِيم وَالرِّعَايَة الصِّحِّيَّة وَغَيْرِهَا.

خاتمة:

ان كَان حِوار الثَّقافَات فِي الثَّقَافَةِ الْإِسْلَامِيَّة يَقُومُ عَلَى الْأَخْذِ وَالرَّدّ، مَع الِاحْتِرَام الْمُتبَادَل بَيْنَ الطَّرَفَيْنِ، فَإِنَّنَا نَجِد رُؤْيَة مُخَالِفَة لِهَذَا الحِوَار فِي الثَّقَافَةِ الْغَرْبِيَّة، الَّتِي تَجْعَلُ مِنْه وَسِيلَةٌ هَيْمَنَة مُتَجَدِّدَةٌ؛ فَمَا حِوار الثَّقَافَات فِي الثَّقَافَةِ الْغَرْبِيَّة سِوَى وسِيلَةٍ مِنَ وَسَائِلِ تَوْسِيع العولمة، وَلَكِن بِطُرُق مُلْتَوِيَة وضبابية . عَلَى عَكْسِ الدُّسْتُور الرَّبَّانِيِّ الَّذِي يُكَرّس قَبُول الاختلاف، والتعايش السِّلْمِيّ، وَيَصْنَع مِنْه وَاقِعًا حَقِيقِيًّا لَا

شعارات جَوْفَاء، مِنْ خِلَالِ الثَّبَات عَلَى الْمَبَادِئ الْإِسْلَامِيَّة الْحَنِيفَة، دونما ذَوبَان فِي الْآخَرِ، مَع تَحْدِيد قَضَايَا الحِوَار، مِمَّا يُشَّكِلُ قَوَاعِد حقيقية للحوار بين الثقافات.

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الكتابة الرقميّة في الأدب العربي –رواية ظلال العاشق لمحمد سناجلة أنموذجا–

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الملخص

لقد عرف النص الأدبي في العصر الراهن حركة انتقالية نوعية غيّرت المألوف وصنعت الجديد، وذلك عندما استفاد الأدب من التطور التكنولوجي ومن الثورة التقنية الكبيرة التي شهدها هذا العالم، مع ظهور شبكة الإنترنيت وما أحدثته في عالم الاتصال. وكلما تطوّر الفكر البشري وتطورت آليات تفكيره، تغيّرت أشكال تعبيره، ومن ثَمّ تغيرت إدراكاته للأشياء والحياة والعالم، ويعتبر كل انتقال حضاري بمثابة انتقال في أسئلة الواقع. من هذا المنطلق جاءت فكرة البحث في علاقة النص الرقمي وفعل القراءة وأهميتها في قيام عملية التواصل وإظهار كيفية تجاوب جمهور القراء وهذا النوع الجديد من الأدب، وهل يتفاعل القارئ وميكانيزمات الكتابة الرقمية التي يقدم فيها المؤلف نصا مفتوحا بلا حدود في أحد المواقع على الشبكة ويفسح فيها المجال للمتلقي لمشاركته في بناء العملية الابداعية، وكيف ساهم هذا النص في إثارة ردود فعل القارئ و بعث الجدال والاختلاف في فهم عمق النص، وهل يمكن لهذه الكتابة الرقمية أن تصبح بديلا للكتابة الورقية، وهل نعتبر الرقمنة هي المفتاح لضمان الفعل التواصلي في الواقع المعاصر ..أسئلة وأخرى سنحاول الاجابة عنها من خلال اختيار عيّنة من النماذج التطبيقية كرواية" شروق شمس" للأمريكي روبرت أرلانو،ورواية محمد سناجلة "ظلال العاشق" التي نستثمر فيها كيفية تجاوب وتفاعل القراء والنص الرقمي، وبالتالي قيام الفعل التواصلي.

الكلمات المفتاحية: الأدب ، الرقمنة ، الحاسوب ، التواصل ، التلقي.

مقدمة:

لقد عرف النص الأدبي في العصر الراهن حركة انتقالية نوعية غيّرت المألوف وصنعت الجديد، وذلك عندما استفاد الأدب من التطور التكنولوجي ومن الثورة التقنية الكبيرة التي شهدها هذا العالم ، مع ظهور شبكة الإنترنيت وما أحدثته في عالم الاتصال. وكلما تطوّر الفكر البشري وتطورت آليات تفكيره، تغيّرت أشكال تعبيره ، ومن ثَمّ تغيرت إدراكاته للأشياء والحياة والعالم ، ويعتبر كل انتقال حضاري بمثابة انتقال في أسئلة الواقع.

وبهذا انتقل النص الأدبي من مرحلة الورقية والكتابة إلى المرحلة الرقمية ، وأصبح الحاسوب وسيطاً جديداً للإبداع بين المبدع والمتلقي، و احتل موقعاً جوهرياً في العملية الإبداعية ، فهو أداة الإنتاج والتلقي في الوقت نفسه ، وخلق مفاهيم جديدة للتواصل وشروط أخرى للإبداع.

من هذا المنطلق جاءت فكرة البحث في علاقة النص الرقمي و فعل القراءة و أهميتها في قيام عملية التواصل وإظهار كيفية تجاوب جمهور القراء وهذا النوع الجديد من الأدب ، و هل يتفاعل القارئ و ميكانيزمات الكتابة الرقمية التي يقدم فيها المؤلف نصا مفتوحا بلا حدود في أحد المواقع على الشبكة و يفسح فيها المجال للمتلقي لمشاركته في بناء العملية الابداعية ، وكيف ساهم هذا النص في إثارة ردود فعل القارئ و بعث الجدال و الاختلاف في فهم عمق النص، وهل يمكن لهذه الكتابة الرقمية أن تصبح بديلا للكتابة الورقية ، وهل نعتبر الرقمنة هي المفتاح لضمان الفعل التواصلي في الواقع المعاصر ..أسئلة و أخرى سنحاول الاجابة عنها من خلال اختيار عيّنة من النماذج التطبيقية التي نستثمر فيها شبكة التواصل الاجتماعي وكيفية تجاوب وتفاعل القراء والنص الرقمي،وبالتالي قيام الفعل التواصلي.من هنا سنركز في هذا البحث على النقاط التالية:

- التعريف بالأدب الرقمي وإشكالية المصطلح
- أنواع الأدب الرقمي
- التلقي والأدب الرقمي

لقد أشار "مارك جيمنيز" في هذا الصدد إلى موضوع الفن بأنواعه ، وعلاقته بالتكنولوجيا الحديثة ، وكيفية استفادته من هذه الابتكارات العلمية ، حيث يرى أنّ « تقنيات الاستنساخ الحديثة قد سمحت... بجعل الأعمال الفنية في متناول جميع الناس، ويعتبر ذلك – حسب بنيامين – ظاهرة جديدة سمحت بتحقيق رغبة الجماهير في تملك الشيء في الصورة والنسخة.. وقد سمح لأكبر عدد ممكن من الناس بلوغ فن متحرر من وظيفته الثقافية، ففي الماضي كان الفن خاصاً بالطبقة التي كانت تتمتع بالامتيازات وبالنخبة البورجوازية ...» (جمينيز، ٢٠١٢، صفحة ٩٢).

هكذا احتل الحاسوب موقعاً جوهرياً في العملية الإبداعية فهو أداة الإنتاج والتلقي في الوقت نفسه، وخلق مفاهيم جديدة للتواصل وشروط أخرى للإبداع. وبالتالي حدث الانتقال في الآداب الإنسانية « من حضارة الورق إلى حضارة التكنولوجيا والإلكترونيات التي أخذت تتغلغل في مختلف جوانب الحياة دون حدّ أو قيد »((البريكي، مدخل إلى الأدب التفاعلي، ٢٠٠٦، صفحة ١٩). وبهذا أفرز عصر العولمة والتكنولوجيا أنواعاً جديدة من النصوص، تختلف في طبيعتها عن النص التقليدي المألوف، ويفرض هذا « الخطاب الرقمي منطقة وأشكال تجليه بعيداً عن الاستبداد الفكري، وغطرسة الورق، إن الأسئلة التي فجرها هذا الخطاب الأنترنيتي، مقلقة ومشاكسة لنمط التفكير السابق نظراً لاكتساح هذا النسيج العنكبوتي كل المجالات التي يستطيع داخلها ابتلاع كل الأطراف والهوامش، ويتمركز في خطاب دوائر لا يحترم إلا دائرة التلقي » (إدريس، ٢٠١١، صفحة ٣). وكلما تطور الفكر البشري، وتطورت آليات تفكيره ، تغيّرت أشكال تعبيره، ومن ثَمّ تغيرت رؤيته للحياة والعالم.

الأدب الرقميّ: مفاهيم في طور التشكل

ظهر النص الرقمي، وحمل معه منظومة اصطلاحية متشعبة ومتنوعة ، وهذا ما أنتج ترجمات متعددة، وتسميات مختلفة؛ كمصطلح النص المتفرع*(hypertexte) (الخطيب، الأدب والتكنولوجيا وجسر النص المتفرع، ١٩٩٦). ويرى المنظرون أنه يتكون من نسقين: النسق السلبي، وهو النص المغلق الذي لا يستطيع القارئ التعديل فيه، حيث يضعه الخبراء لتقديم مادة مضمونية محددة، مثل الموسوعات، وتاريخ الفن. وتتاح للمتلقي حرية التنقل بين شبكة النصوص والوصلات الرابطة بينها، لكن لا يمكنه إحداث التغيير في الجسم الأصلي للنصوص، أو في طريقة تشكيلها، أو الإضافة إليها أو الحذف منها (الخطيب، الأدب والتكنولوجيا وجسر النص المتفرع، ١٩٩٦)، وهو بهذا يعتبر نسخة إلكترونية لأخرى ورقية كتابية.

نشير إلى جانب هذا إلى "النسق الايجابي الذي يمكن أن تنقل فيه عملية تأليف النصوص نقلة نوعية من التأليف الفردي مع المؤلف، إلى التأليف الجماعي، حيث يمكن للمتلقي التعديل في النص، وإضافة زمر نصية أخرى« وتخرج جماعية النص من نطاق مجموعة المؤلفين إلى نطاق مجموعات المؤلفين ومجموعة القراء المهتمين » (الخطيب، الأدب والتكنولوجيا وجسر النص المتفرع، ١٩٩٦، صفحة ٩٠)، إذ يستعان في هذا النوع من النصوص بأشكال خارجية كالصور والخرائط والصوت، كأن يتابع المتلقي نصاً من النصوص وفق قرص (cd rom) ويستطيع سماع النص أثناء متابعته له ، مرفقاً بصور ورسومات توضيحية ، وهذا الجمع بين النصوص المكتوبة والأشكال الأخرى تبقى مرتبطة برغبة المؤلف ، فهو يمتلك السلطة الكاملة على النص ، وتعد الروايات التفاعلية كأحسن مثال لذلك « وهذا النوع من النصوص يسمح للمتلقي/ المستخدم بالتدخل في النص ، بالإضافة أو التعديل ، أو الحذف ، أو غير ذلك ، وغالباً ما يكون التدخل بدعوة من المبدع الذي يظل محايداً ، ويقدم فصول روايته دورياً ، مستفيداً في كتابتها من تفاعل المتلقين ، ومن تدخلهم في بناء النص » (البريكي، مدخل الى الأدب التفاعلي، ٢٠٠٦، صفحة ٢٥).

ويتأكد من هنا مبدأ التفاعل الاستراتيجي بين المتلقي والنص ، والمتلقي والكاتب ، ويبين أن دور المتلقي لا يقل أهمية عن دور الكاتب ، وقد اصبح ممكناً أمر « تحيين عناصر الماضي واستحضارها بفضل الإلكترونيك والبرمجة الإعلامية ، ويمكننا القول باختصار شديد إن ذاكرات العقل الإلكتروني قد حلت محل ذاكرتنا...» (جمينيز، ٢٠١٢، صفحة ٩٧)، حيث اتسع مفهوم النص ليشمل الكلمة والصورة (الثابتة والمتحركة) سواء اتصلت هذه العلامات أو انفصل بعضها عن بعض.

وهكذا يتشكل غير الخطي الذي لا يجب الالتزام بترتيب ثابت ومحدد أثناء قراءته ، حيث يستطيع قارئه التنقل من فكرة إلى أخرى ، ويتحرك بدون توقف ودون الالتزام بترتيب محدد مسبقاً سطره المؤلف، ودون الاضطرار إلى قراءة أفكار لا يحتاجها دون أن تفرض عليه طريقة محددة في القراءة.

ويتطور مفهوم "النص المتفرع " ويظهر مصطلح "النص الشبكي"(cybertexte)، وهو النص المتاهة ، وأول من طرح المصطلح هو "إبسن آريست"(Epsen Aarseth)، وهو نوع من النصوص الصعبة التي تتطلب من القارئ استحضار كل قدراته لقراءة النص بفعالية و« إن مفهوم النص الشبكي يركز على النظام الآلي للنص ، ويحتاج النص إلى مجهود غير بسيط من القارئ المستخدم ليسمح له بالنفاذ إليه ودخول فضاءاته ، وإن الفرق بين النصوص الخطية وغير الخطية مهم جداً في تعريف النص الشبكي بوصفه نصاً مختلفاً ومميزاً عن النصوص المألوفة » (البريكي، مدخل إلى الأدب التفاعلي، ٢٠٠٦، صفحة ٣٠).

ينبغي أن نشير هنا إلى أنه لا يمكن تحديد الفروق الدقيقة بين هذا النوع من النصوص الشبكية والنصوص المتفرعة ، واعتبار ميزة الصعوبة كمقياس يميّز النص الشبكي أمراً غير منطقي، بحيث ما يصعب على القارئ قد يسهل على قارئ آخر، وبالتالي يمكن القول إن النص الشبكي لا يختلف عن النص المتفرع.

الأدب التفاعلي*:

وهو ذلك النص الذي ينتج عن تقاطع الأدب مع التكنولوجيا الحديثة، ولا يمكن أن يتأتى لمتلقيه إلا عبر الوسيط الإلكتروني؛ أي من خلال جهاز الحاسوب. ولا يكون هذا الأدب تفاعلياً إلا إذا أُعطي المتلقي مساحة المبدع الأصلي للنص. وقد عرّفه (سعيد يقطين) بأنه مجموع الإبداعات (الأدب من أبرزها) التي تولدت مع توظيف الحاسوب، ولم تكن موجودة قبل ذلك، أو تطورت من أشكال قديمة، ولكنها اتخذت مع الحاسوب صوراً جديدة في الإنتاج والتلقي » (يقطين، ٢٠٠٥، الصفحات ٩-١٠).

وقد تحددت خصوصيات الأدب التفاعلي مع الباحثة فاطمة البريكي فيما يلي:

- يقدّم (الأدب التفاعلي) نصاً مفتوحاً، نصاً بلا حدود، لكن لا يعني هذا أن العملية عشوائية، حيث يُلقي المبدع بعمله في أحد المواقع على الشبكة.
- إحساس المتلقي بأهميته مع الأدب التفاعلي على الشبكة، ودوره في بناء العملية الإبداعية.
- حرية المتلقي في دخوله عالم النص، إذ يمكن له أن يختار نقطة البدء التي يرغب، حيث إن المبدع يبني نصه على أساس ألا تكون له بداية واحدة ولا نهاية موحدة ، فتعدد المسارات يعني تعدد الخيارات المتاحة أمام المتلقي (البريكي، مدخل إلى الأدب التفاعلي، ٢٠٠٦، صفحة ٥٣).

تتعدد، هكذا، صور التفاعل في الأدب التفاعلي، سواء في الرواية أو المسرح أو الشعر في مقابل محدوديتها في الأدب الورقي التقليدي، فالورق لا يسمح بدرجة التفاعلية *[١] ذاتها التي يسمح بها الوسيط الإلكتروني.

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*- تحتل لفظة التفاعلية (Interactivity) موقعاً مهماً في الثقافة الغربية الورقية والإلكترونية، وترى الباحثة فاطمة البريكي أنها لفظة ومصطلح مغيّب في مصادر الثقافة العربية. وما يرد في استخدامها يرتبط بالدراسات النقدية المعاصرة،

المتلقي المبدع في الأدب الرقمي:

لقد أولت نظرية القراءة مع "فولفغانغ أيزر" و"روبرت ياوس" مفهوم القارئ في العملية الإبداعية عناية كبيرة ، واهتم "أيزر" اهتماماً كبيراً بقضية بناء المعنى وطرائق تفسير النص، من خلال اعتقاده أن النص ينطوي على عدد من الفجوات والدلالات، تتفتح على إمكانيات لا نهائية من التأويل. ويعتبر القارئ مشاركاً إستراتيجياً في بناء معنى النص، و أن« عملية الكتابة تشمل عملية القراءة كلازمة جدلية، وهاتان العمليتان المتلازمتان تتطلبان شخصين مختلفين في نشاطهما. فمن جهود الكاتب والقارئ ينتج الشيء الخيالي المجرد المتعلق بالذهن، فالفن لا وجود له إلا من أجل الآخرين ومن خلالهم » (إيسر، ٢٠٠٠، صفحة ١١٦).

وقد عمل "أيزر" في بحثه "فعل القراءة " على وضع رسم دقيق لفعل القراءة ، ونشاط القارئ في تجسيد العملية التواصلية، وبيّن دور القارئ الضمني * في قيام النص واكتمال بنائه. لكنه ينبغي أن نشير إلى الخلل الذي سجلناه في النتائج التي حققها هذا الباحث، حيث بقي عمله عبارة عن تجريد لهذه العلاقة التفاعلية التي تجمع الكاتب بالقارئ ، ولم يستطع "أيزر" تجسيد هذه النتائج المتوصل إليها على مستوى النصوص الأدبية ، وغيّبت النماذج التطبيقية التي تحقق هذه الأفكار التجريدية ، وتظهر فعالية القارئ وحيويته في العملية الإبداعية.

وقد رأينا من خلال هذا البحث ، ومن الاطلاع على نماذج من الأدب الرقمي أن أحسن مثال لتجسيد مفاهيم نظرية القراءة عند "أيزر" وإظهار إنتاجية القارئ في العمل الإبداعي تظهر في هذا النوع الأدبي الجديد ، وهو ما اتفق على تسميته بالأدب التفاعلي ** الذي ولد في كنف التكنولوجيا ويصلنا عبر شاشة الحاسوب.

ولأجل إظهار كيفية احتواء هذا النص الأدبي الإلكتروني وترجمته لآليات نظرية القراءة وإستراتيجيات حضور المتلقي في بناء الفعل التواصلي ، سنعود إلى بعض النماذج التي وظفتها الباحث" فاطمة البريكي" في دراستها للأدب التفاعلي ، حيث ترجمتها من اللغة الإنجليزية ، وسنبيّن كيفية انبناء هذه ألنصوص وكيفية مساهمة المتلقي على شاشة الحاسوب في إتمام كتابتها مع غيره من ألقراء والبحث في الآليات التي يوظفها المبدع من أجل فسح المجال لمختلف المتلقين لتلقي عمله ، والمساهمة في إكمال كتابته ؟

خصوصاً في أوساط المهتمين بجماليات التلقي. وترجع أسباب غيابها في الاستعمال العربي إلى انعدام الحضور العربي على الشبكة، ولا يزال المبدع مرتبطاً بالصورة الورقية التقليدية، بينما أصبحت "التفاعالية" عند الغرب مصطلحاً دارجاً يستخدم بكثرة ودون اضطراب. وقد ذهب عدد من العلماء إلى أن هذه اللفظة لا تعني القدرة على التجوال في العالم الافتراضي وحسب، بل تعني قوة المتلقي وقدرته في إحداث التغيير وتشكيل النص من جديد، وبالتالي مشاركة المبدع في الكتابة.

القصيدة التفاعلية

لقد خرج النص الشعري من دائرته التقليدية المعروفة على مستوى الكتابة الورقية ، إلى شكل جديد يظهر على مستوى شبكة الإنترنيت عبر الوسيط الإلكتروني ، وأصبح المبدع يستخدم عدداً من التقنيات التي لا يوفرها النص الورقي ؛ كالاستعانة بالصوت والصورة والأشكال وغير ذلك ، والتي من خلالها يترك المبدع حيّزاً للقارئ للتحرك في فضاء هذا النص بكل حرية ودون قيود ، ويكون ذلك عنصراً مشاركاً فيها ، ومتفاعلاً معها.

ومن القصائد التفاعلية نذكر قصيدة (in the Garden of recounting) للشاعر كاندل« يمكن تقديم وصف سريع للشاشة الأولى التي سيواجهها المتلقي بمجرد دخوله عالم هذا النص.. من خلال موقع (Drunken Boat) سيجد المتلقي اسم قصيدة (كاندل) موجوداً في أول الشاشة ، وبمجرد النقر عليه تظهر نافذة جديدة ذات مساحة ثانية ، لا يمكن تكبيرها أو تصغيرها ، في الجهة البسرى منها أربع دوائر خضراء مصفوفة بشكل عمودي مكتوب على كل منها كلمة واحدة من الكلمات الأربع التالية وبالترتيب ذاته بخط أسود ثخين. وفي الوقت ذاته يتراءى عنوان القصيدة بشكل ضبابي في ما بين ثنايا سحاب كثيف ، تتساقط منه بشكل عشوائي مجموعة من الحروف ، وتتبعثر في فضاء نافذة النص ، وفي أسفل النافذة وتحت الدائرة الخضراء الأخيرة ، توجد جملة مكتوبة بخط صغير، وبلون رمادي باهت ، تَوَجِّه المتلقي إلى تحريك الفأرة على الدوائر الخضراء ، وبمجرد تنفيذ ألامر تبدأ بعض الجمل في ألظهور وفي حال تأخر المتلقي في تحريك فأرته على الدوائر الخضر تأخذ هذه الموجهة بالظهور والاختفاء في مكانها لمرات متتابعة في إلحاح عليه بأن يُحرّك الفأرة حتى يدخل عالم النص. وبتحريك الفأرة على الدوائر الخضراء الأولى التي كتبت عليها كلمة (الذكريات) تظهر جملة باللون الأحمر هي: (grow where words) لتشكل مع الكلمة الرئيسية الذكريات (memories)، وبالنزول إلى الدائرة الخضراء التالية والتي كتبت عليها كلمة (تتساقط) تظهر باللون الأحمر (in with story, that swindler who soaks you)...» (البريكي، مدخل إلى الأدب التفاعلي، ٢٠٠٦، الصفحات ٨١-٨٣).

ونلاحظ أن تتابع ظهور هذه الكلمات والجمل لا يمكن قصها أو لصقها ، إذ تظهر بحركة الفأرة وتختفي بحركة أخرى، ولا يمكن الإمساك بها. ويظهر البعد التفاعلي مع القارئ عندما يحرك المتلقي فأرته على النباتات التي لا يظهر دورها إلا بعد الكشف عما تحويه خلفها عندما تبدأ القصيدة في الظهور والانكشاف بحسب المكان الذي يبدأ فيه تحريك الفأرة ، والمكان الذي يتجه إليه. وتتغير نقطة البداية للقصيدة بحسب النقطة التي ينطلق منها المتلقي ، وتختلف من قارئ لآخر.

ونستنتج من خلال هذه الطريقة التقنية البحتة ، أن المبدع قد أسس بشكل واضح خطوات المتلقي ، وضرورة حضوره على مستوى النص ، فطبيعة انبناء النص بتزاوج الكلمة والصورة ، والخروج عن

النموذج المألوف ، وإحداث الغموض في ثنايا الكلمات ، كل هذا يمثل دعوة لإشراك المتلقين في إحداث النص ، ومن هنا « فشعرية الأثر المتحول (وجزئياً شعرية الأثر المفتوح) تؤسس نوعاً من العلاقات بين الفنان وجمهوره واشتغالاً جديداً للإدراك الحسي الجمالي ، وتؤمّن للمنتج الفني مكانة جديدة في المجتمع ، وتقيم في الأخير علاقة غير مسبوقة بين تأمل واستعمال الأثر الفني »((إيكو، ٢٠٠١، صفحة ٤٢).

يتبيّن لنا من خلال هذا النموذج أن هناك تحطيماً كلياً للقواعد الشعرية المعروفة ، للثقافة الأدبية ، وأنّ تقنيات الكتابة الإلكترونية قد فرضت نفسها على المبدع ، وجّهته وجهة أخرى يستثمر فيها كل الإمكانات المتاحة على الشاشة من أجل وضع نصه ، وفي الوقت نفسه فتحت المجال أمام المتلقي للإبداع ، وقراءة النص مثلما يريد عكس المؤلف في الأدب المألوف الذي كان « يحفر اسمه أو ينقشه في واجهة النص... ليس أسهل هنا من ادعاء ملكية النص المكتوب » (محمود، ٢٠٠٠، صفحة ٥٥)، بينما يرسم المبدع على الشبكة الطريق أمام المتلقين لتفعيلهم وتنشيط قدراتهم وتعديل وإضافة ما يمكن ذلك.

ب – **الرواية التفاعلية:**

ينكسر النمط الخطي الذي كان سائداً مع الرواية التقليدية الورقية ، وتظهر رواية جديدة يستثمر فيها الروائي على الشبكة الإلكترونية كل الخصائص التقنية التي تربط بين النص والصورة الثابتة والمتحركة ، والأصوات الحية والأشكال الجرافية المتحركة ، والرسومات التوضيحية ، والتوصيل بين القصة ، وكل هذه العناصر ليتشكل ما نسميه بالرواية التفاعلية. ومن الأمثلة على ذلك نذكر رواية "شروق شمس" (٦٩ Sunshine) للروائي الأمريكي "روبرت أرلانو".

تحكي هذه الرواية قصة واقعية ، وقعت أحداثها في ١٢/٦/ ١٩٦٩، مات فيها أربعة أشخاص في حفلة موسيقية. وبعد أكثر من ثلاثين سنة ، لا تزال جريمة القتل ترنّ كنهاية رمزية للستينات ، وهذا العمل بمثابة آلة زمن تصل الحاضر بالماضي. ويدعو المبدع ، من خلال هذا العمل الإلكتروني ، القراء لإضافة مغامراتهم الافتراضية إلى بنية النص الروائي ، وذلك بقوله :« لا تنس لإضافة مغامراتك إلى سجل ضيوف رواية ٦٩ ، هذه فرصتك لتغيير الماضي ».

ويعمد الكاتب ، من خلال ما يصله من المتلقين من مساهمات ، إلى نشر في كل شهر فصول جديدة تضم مساهمات المتلقين من متن الرواية ، ودون أن يفصل بين ما يكتبه هو وما كتبه المتلقون. وبذلك تمتد عملية الخلق النصي ، وتنفتح الرواية للتوسع. يقول (روبرت أرلانو):« عندما بدأت بكتابة الرواية كان يوجد القليل من المتلقين المتفاعلين الذين يستعملون الوصلات ويذيلون الرواية باقتراحاتهم ، وبعد مضي خمس سنوات من تاريخ نشرها اصبحت أستقبل آلاف المساهمات في الأسبوع » (سناجلة، ٢٠١٦).

قراءة في رواية ظلال العاشق:

يمكن أن نشير الى آخر انتاجات محمد سناجلة في آخر رواياته في عام ٢٠١٦ و الموسومة ب "ظلال ألعاشق و تشتغل على برنامج فلاش ماكروميديا(Macro média Flash)، وهو من البرامج المتميّزة جدا في مجلات التصميم الحركي والتصميم ألإعلاني فهو يعمل على أساس الرّسوم المتجهة أو المنحنيات، بحيث يستطيع إنشاء الرسوم المتحركة المتميّزة المتخصصة،لقد أصبح هذا البرنامج قادرا على إنشاء مواقع أنترنيت كاملة تتضمّن الصّور والرّسوم المتحركة والتأثيرات الصّوتية المختلفة .

كما تعتمد الرواية على فنون الرسم والموسيقى والصور ، واستخدام تقنية النص المترابط (الهايبرتيكست) في بنيتها، وتعمد إلى الروابط المتشعبة بالإضافة إلى مؤثرات الملتيميديا (السمّعية،البصرية ،الحركية) فهي أحادية المؤلف وهو الوحيد الذي له القدرة على تحديد مسارات روايته،وهي تحتوي على أكثر من رابط، فقد ربط بين التقنيات التكنولوجية الحديثة بما فيها الحاسوب و الفضاء الشبكي و الأدب.

فقد وظّف الكاتب في روايته المشاهد الواقعية ، حيث صوّر الحرب السورية و مشاهد مقتبسة من أفلام سنيمائية ، كما عمد الى توظيف الرسوم المتجهة (الأشكال و الخطوط و المضلعات)و الحركة في الأحداث و التغير في الشكل ، و اللون و كذا استخدام تعليمات برمجية ووظّف تقنية التناص و استثمر الكتب السماوية الدينية كالقرآن الكريم في قوله:"قلت:أسمع ماذا؟قال فارتقب يوم تأتي السماء بدخان مبين، يغشى الناس هذا عذاب عظيم"(محمد سناجلة رواية ظلال العاشق)وهي آية من سورة الدخان ١٠،١١، وربط الرواية بالشبكة العنكبوتية التي تعتبر الوسيط الذي يتم به تشغيل النص الروائي ، و الذي يحوّله الى ملف حاسوبي محمّل و لا ينتهي دور الفضاء الشبكي عند هذا الحدّ بل هو ضروري لإحداث التفاعل بين القارئ الافتراضي و الرواية الرقمية.

استعمل الكاتب سناجلة تقنية النص الفيلمي في ضوء النص التفاعلي في رواية "ظلال العاشق"، حيث يظهر العنوان في صورة من خلال عبارة كتبت باللون الأحمر و تقطر منها قطرات من الدماء ، وهي تحيل الى التاريخ الدموي ، بالإضافة الى ظهور عبارة " رواية واقعية رقمية" التي تهدف الى تحرر القارئ من الأشكال التقليدية التي ألفها في الرواية العادية،و يصاحب العنوان موسيقى حزينة ونسيج من الصور المتحرّكة أدخلته في نظام الفيديو .

و قد جاءت الرواية على شكل روابط يتناقل القارئ الافتراضي فيما بينها هي كالآتي:

–نص "عتيق الرب"ينتقل إلى نص كموش في زمن الشجر من خلال رب الأرباب كموش المتعالي و هو يصارع التنين لوتان ذا الرؤوس السبعة.

–نص "كموش في زمن الشجر" يعود على النص الرئيسي بالنقر على الرابط" شعرت بأني إله ذاتي

–نص كموش في زمن الشجر" ينتقل على نص كموش في زمن العماء" من خلال الرابط عالم من عماء.

–نص كموش من زمن العماء ينتقل إلى نص كموش في حزنه ووحدته من خلال الرابط نسيت دهرا تلاه دهر و دهر في وحدة شاملة.

نص كموش في زمن العماء يعود على النص الرئيسي " عتيق الرب" من خلال النقر على الرابط التالي: أتجعل فيها من يفسد و يسفك الدّماء".

بالاضافة الى توظيف روابط متفرعة تشعبية داخلية ساهمت في اعطاء لمسة تقنية حديثة من شأنها أن تضع القارئ في الطريق الصحيح من خلال عبارات ينقر عليها لتظهر على شكل صور وفيديوهات.كما لخص الكاتب مسار الأحداث الروائية لظلال العاشق في شكل خريطة تسهل على فعل التواصل مع القارئ الافتراضي وتفتح قنوات التفاعل، ووظف اللغة الاستعارية الترميزية (الاستعارات، المجاز، الكنايات..) وهذا ما يفتح المجال لإشراك القارئ في النص والعمل على تفكيك شفراته والدخول الى عالم الخيال من أجل الوصول الى الحقيقة وهذا ما يعطي الحيوية و التفعيل لفعل التواصل.

وقد تميّزت اللغة التي استعملها المبدع محمد سناجلة في روايته الواقعية الرقمية بالاستعارية والمجازية والرمزية في السرد التي تحتاج من المتلقي التفكير والبحث من أجل فك هذه الشفرات والرموز.

وذهبت الناقدة المغربية زهور كرام عن رأيها حول نص هذه الرواية "يمنح محمد سناجلة للمشهد العربي مع "ظلال العاشق" تجربة ابداعية جديدة ، ستعمل على تعميق النقاش حول مفهوم الأدب الرقمي، كما ستطور القراءة الرقمية، و تدعّم فكرة التأليف الجماعي ، و تشجع الكاتب على المغامرة في هذا الشكل التعبيري الرقمي و الإبداع من أجل خلق تراكم نصي رقمي يسمح بإنتاج وعي بطبيعة خطاب الابداع الرقمي العربي"

يتبيّن لنا من هذه الرواية ، وغيرها كيف يشدّ المبدع الربط مع قارئه ، وفي الوقت نفسه يفتح آفاق نصه. ومثلما رأينا « فالآثار المفتوحة والمتحولة تتميز بالدعوة إلى إنتاج الأثر مع المؤلف... وتبقى مفتوحة على توليد دائم لعلاقات داخلية يجب منا اكتشافها » (إيكو، ٢٠٠١، صفحة ٤٠). وبهذا فالأدب االرقمي هو النموذج الأمثل لتفعيل علاقة المتلقي بالنص والمبدع ، وقد تبيّن لنا كيف يتحرك النص وينتج على شاشة الحاسوب مع تحرك المتلقين وتنقلاتهم في كل الاتجاهات وتعديلاتهم المتعددة ، و« نتيجة لطبيعة تشكل النص الرقمي ، فإن قراءته تستلزم امتلاك نفس آليات الثقافة الرقمية ، وهذا يفترض على القارئ أن يمتلك هو الآخر – شأنه شأن المؤلف الرقمي – نفس إمكانات الثقافة الرقمية ، مما يعني أن منتج النص الرقمي ومتلقيه يستعملان نفس التقنيات الرقمية..». وكل هذا يفتح المجال أمام أسس وآليات نظرية القراءة تتحقق على الواقع ، وتتحقق أفكار "أيزر" على مستوى النص الرقمي.

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The Effect of Using Metacognitive Vocabulary Learning Strategies on Iranian EFL Learners' Vocabulary Size

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Abstract
The aim of the present study was to investigate the effect of using metacognitive vocabulary learning strategies on the vocabulary size among a group of intermediate Iranian EFL students. For that purpose, sixty students at Islamic Azad University of Dezful in Iran were randomly selected and assigned in two intact classes as the participants of the study. By considering total sixty participants, randomly thirty participants were assigned to control group and thirty participants to experimental group. Metacognitive Strategy Test (designed by the current researcher) for measuring the percentage in which participants were familiar with metacognitive strategies as the treatment of the study was the first instrument and Vocabulary Levels Test (VLT) as the other instrument for measuring the vocabulary size was administered before (as pre-test) and after (as post-test) the treatment of the study. Both groups worked on the same reading passages and textbooks. In addition, the students in experimental group were also taught in metacognitive vocabulary learning strategies while the students in control group received traditional teaching without any treatment for 12 sessions. The result of one-way ANCOVA indicated that applying metacognitive vocabulary strategies was beneficial in increasing the students' vocabulary size.
Keywords: Strategy-Based Instruction; Metacognitive Vocabulary Learning Strategies; Vocabulary Size; EFL students; Vocabulary Levels Test

1. Introduction

In this regard, after introducing the theoretical and methodical assumptions related to this study, the major issues bounded with vocabulary learning in general, vocabulary learning strategies and the notion of vocabulary size will be stated. Afterwards, those characteristics which make this study significant from other relevant studies in this field will be explained briefly. Based on the pervious mentioned background, a research question is raised which is addressed in the following chapters. Then the hypothesis will be discussed lack or existence of the effect of metacognitive vocabulary learning strategies on learners' vocabulary size. After that, key terms with a brief definitions of each one related to the study will be covered. At last, limitations and delimitations related to the study will be mentioned.

2. Background of the Study

The knowledge of vocabulary is the backbone of language learning. All skills related to language learning directly and indirectly are interconnected with vocabulary knowledge (Nation, 2001). Vocabulary plays an essential role in communication than the other components of language. Obviously, the lack of vocabulary used in routine conversation and communication is the most common source and origin of students' incapacity to express what they want to say and write during their communication activities. It is supposed that introducing relevant vocabulary is prior to any other communication activity. Vocabulary or lexical item, as Chastain (1988) holds, plays a more important role than the other components of language. Without it, language would no longer exist. In the history of language teaching a little care was taken to the "vocabulary learning". It was wrongly assumed that learning and teaching vocabulary is not as important as other issues in language learning. Some scholars Mior and paul Nation (2008) directly stated their idea of less necessity of vocabulary learning among other aspects of language learning. This idea was

dominant during that time till gradually linguists proved the significant value of vocabulary in communication and certain interactions. Nowadays the importance of this issue arrived to this domain that Wilkins (1972) claimed that without grammar very little can be conveyed, but without vocabulary nothing can be conveyed. According to Hatch (1983), "basic communicative competence is largely concerned with the strategies the learners use to solicit the vocabulary they need in order to get meaning across". It is being a long time that teaching vocabulary considered as memorizing some list of new words that most of the learners have to do their best in a very short period of time and it is unfortunately rarely seen that a teacher advises students to guess the word, paraphrase, or focus on synonyms and antonyms (M. Hashemi, 2011). As mentioned above, paraphrasing, guessing and etc. can be very effective in vocabulary learning (Finochairo, 1973: p 122). According to Pulston (1976), the neglected area of all language teaching, with no doubt is vocabulary learning. All in all for having a better job, better pay and eventually a better life, we need more and more vocabulary (Saif, 1995).

Vocabulary is now a current focus in ESL pedagogy and research and has been increasingly recognized as essential to language use because inadequate vocabulary can lead to the learners' difficulty in language reception and production (Wei, 2007).Also Vocabulary knowledge is important because it encompasses all the words we must know to access our background knowledge, express our ideas, communicate effectively, and learn about new concepts.

However, it is useless if the students learn a lot of words or possess a large number of vocabularies but they can't remember or retain in their long-term memories. Wei (2007) stated that nowadays long-term retention has received wide attention as one of the greatest problems in learning new words. Quinn and Irving (1997) mentioned that the hardest way to learn the new words is to try to memorize a list of unrelated words and their meanings. The students need not only learn a lot of words, but to remember them. Unlike the learning of grammar which is essentially a rule-based system, vocabulary knowledge is largely a question of accumulating individual item. The important point is that the students must be able to store and retrieve the vocabularies when they read for comprehension (Thornbury, 2008). Similarly, the inability to recall the known words adversely affects not only reading comprehension but also spoken and written discourse (Wei, 2007). Therefore, the problem of remembering a large number of vocabularies is common for the English learners around the world.

Having inadequate vocabulary hampers learners' reading comprehension in a way that makes it more likely that the learners will face difficulties in the path of academic achievement. As such, vocabulary learning and teaching is a central activity in the L2 classroom. One way in which vocabulary learning can be fostered is through the use of learning strategies. These strategies are consciously or unconsciously learned techniques for processing information in order to enhance learning, comprehension and retention (O'Malley &Chamot, 1990).

In order to investigate learning vocabulary, applied by EFL learners, many different studies around this issue is done so far. Naiman, Frohlich, and Todesco (1975) made a list of strategies used by successful L2 learners, adding that they learn to think in the language and address the affective aspects of language acquisition as well.

O'Malley and Chamot (1990), for instance, have divided the strategies into three main branches: cognitive, metacognitive, and socio-affective, each of which includes lots of sub-strategies such as rehearsal, organization, summarizing, deducing, and imagery. On the other hand, Oxford (1990a) has proposed a more comprehensive model in which six categories, classified into two groups of direct and indirect exist. The direct strategies include memory, cognitive, and compensation while indirect strategies include metacognitive,

affective, and social. As Oxford (1990b) mentions, the social and affective strategies are found less often in L2 research. This is, perhaps, because these behaviors are not studied frequently by L2 researchers, and because learners are not familiar with paying attention to their own feelings and social relationships as part of the L2 learning process. According to O'Malley and Chamot (1990), cognitive (e.g., translating, analyzing) and metacognitive (e.g., planning, organizing) strategies are often used together, supporting each other. In the present study first Metacognitive strategies will come in focus and then their possible effect or effects on Iranian EFL learners' vocabulary size will be investigated.

3. Research Methodology

The sample drawn from the population must be representative so as the researcher is allowed to make inferences or generalization from sample statistics to population (Maleske, 1995).In this way, 60 male and female subjects who were studying in the second semester of Islamic Azad university of Dezful were invited randomly to take part in this study. They were all native speakers of Persian. Their age range varied from 18 to 24. The average age of the participant was 20.83. They had already passed their second semester. The participants were randomly assigned to two classes and were regarded as intermediate level of language proficiency. One of the classes was randomly selected as the experimental group and the other class as control group. The number of the students in both groups of experimental and control group were 30. After the selection of the participants, the PET was administered to the participants of the study. The purpose of the administration of the PET test was to ensure the homogeneity of the students in terms of general language proficiency prior to the treatment. The result of an independent sample T-test for the mean score of the PET test for both groups (Table 1) indicated that the scores of the two groups were not statistically different.

Table 1: Independent sample t-test for pet score

Group	N	Mean	Std. Deviation	t*	Sig
Experimental	30	49.33	5.50	0.429	0.67
Control	30	48.66	6.49		

3.1. Instruments

The following instruments were used by the researcher:

3.3.1. Preliminary English Test (PET)

A retired version of PET exam (2004), as an internationally valid proficiency test, was utilized in this study as a measure of general language proficiency of the participants of this study. Based on the PET Handbook (2004), the test is developed to assess the use of language in real life. PET is based on the communicative approach to learning English while considering the need for accuracy. As for content, the test requires understanding public notices and signs; reading and understanding of short written texts incorporating factual information; understanding of grammar as utilized to express language notions such as time, space, possession, etc. The reliability of the test as estimated against Kudar-Richardson Formula (KR-21) turned out to be 0.84.

4. Statistical Analysis

In order to investigate the aims of the study, the collected data were computed by means of SPSS package. In the following section the analysis of the results of the current study will be discussed in details.

4.1 Inferential statistics

In order to answer the research question of the study, the gathered data were statistically analyzed. In so doing, first the normality of distribution for the scores was investigated. To check the normality assumption, one-sample Kolmogorov-Smirnov (K-S) test was conducted on both pre-test and post-test scores. In one-sample Kolmogorov-Smirnov (K-S) test, if the significance level is larger than .05, it shows that the data are normally distributed. As it is indicated in Table 2, the results of one-sample K-S test revealed that the data was normally distributed. Table 2 indicates the normal distribution of data in the present study.

Table 2: Results of one-sample Kolmogorov-Smirnov (K-S) test for showing Normal distribution

Sig. level	Z -Scores	Variable
0/879	0/589	Vocabulary size

Results of the test indicates that data in all levels is normally distributed. Because all calculated Z-scoes of all variables are not significant in level P ≤ 05/0. In order to answer the research question of the study which dealt with the comparison of the two groups in terms of breadth of the vocabulary knowledge, a one way ANCOVA was run. According to Pallant (2007), ANCOVA can be used when you have a pre-test/post-test design (e.g. comparing the impact of two different interventions, taking before and after measures for each group). The scores on the pre-test are treated as a covariate to 'control' for pre-existing differences between the groups.

For the use of ANCOVA, one important assumption which is the homogeneity of regression slopes must be met first. This assumption concerns the relationship between the covariate and the dependent variable for each of the groups (Pallant, 2007). What should be checked is that there should be no interaction between the covariate and the treatment or experimental manipulation. Table 3 indicates that this assumption has not been violated; If the Sig. level for the interaction is less than or equal to .05, the interaction is statistically significant, indicating that we have violated the assumption. As the table indicates the Sig. level for group pretest is.083 which suggests that this assumption has not been violated. Then, a one-way between-group analysis of covariance was run to investigate the effectiveness of the intervention which was meta-cognitive vocabulary strategy training on the breadth of the vocabulary knowledge of Iranian EFL students. The independent variable was meta-cognitive vocabulary strategy training, and the dependent variable consisted of scores on VLT administered after the treatment. Participants' scores on the pre-test administration of the VLT were used as the covariate in this analysis.

In table 3, the mean and standard deviation of the pre-test and post-test variable with regard to the control and experimental groups will be presented.

Table 3. Mean and Standard deviation of pre test and post test

Post test		Pre test		Groups
Sta. Deviation	Mean	Sta. Deviation	Mean	
1/32 4	1 78/3 0	/45 18	5 60/0 0	Experimental group
1/67 4	4 70/3 0	/77 17	2 66/6 0	Control group

Results of the table shows that the average scores in the experimental group than the control group for breadth of vocabulary was noticeably increased. As discussed before for comparison of two groups performance in vocabulary size by considering the homogeneity

of both control and experimental group and also to decrease the level of other effective factors on participants' vocabulary size, One-way ANCOVA was used in this study.
To search for the same assumption variances (Homogeneity of variance) in the groups studied is that of default by analysis of covariance Levene test (Levene Test) were used, the results of which are presented in the following Table 4.

Table 4: Levene test for evaluating the assumption of "homogeneity of variance"

Sig. level	df2	df1	F	Dependent Variable
0/094	59	1	2/88	Post test

The results of this test indicate that the amount of "F" is not significant and the assumption of homogeneity of variance is established. The results of univariate analysis of covariance between-group effects (Between- subjects Effects) by removing the effect of pre-test and post-test shows that the mean of two experimental and control groups in post test scores ($F = 29/87, \ , p \leq 0/01, \eta = 0/344$) are of significant differences. And by considering pointed averages in Table 2, it is indicated that these differences are more in post test in experimental group. And by respect to Cohen criterion (1988), this effect is more than mediocre level. The results of the table indicates using metacognitive vocabulary learning has a significant effect on learning vocabulary and those students who were using metacognitive strategies in language learning in contrast with control group, experience a better learning.These results established the significant effects on teaching metacognitive vocabulary learning strategies among Iranian EFL learners.

Table 5: The univarient analysis of one-way ANCOVA on pretest and post test scores by considering control and experimental group as dependent variable.

Effect amount (Etha square)	Sig.	F	Mean Square	D F	Sum of square	Source
0/691	0/000	127/51	8427/67	1	8427/67	Pre test
0/344	0/000	29/87	1974/65	1	1974/65	group
			66/09	57	3767/15	error
				60	344165/00	total

Figure 4 also shows the effectiveness of learning vocabulary by using metacognitive strategies on vocabulary size of experimental group in contrast with the control group.

The finding of this research revealed the inevitable and significant effect of using metacognitive vocabulary learning strategies on Iranian EFL learners. However, many scholars have focused on using metacognitive learning strategies. For instance, According to results from three landmark studies on L2 vocabulary acquisition conducted in the 1980s by Cohen and Aphek (1981), O'Malley et al. (1985) and Ahmed (1989), researchers developed some hypotheses on the VLS most commonly used by L2 learners. These authors argued that memorization, dictionary use, note-taking, and visual and oral repetition are the most common learning strategies among L2 learners. The results of these studies also support the idea that many beginning-level L2 learners prefer mechanical, less cognitively-demanding VLS over more complex meta-cognitive ones (Schmitt, 1997). These studies also led to more systematic research into VLS, although questions still remain today over which type of VLS, or combination of such strategies, are more effective in acquiring a large L2 vocabulary (Takač, 2008).

Many other Researches show that metacognitive skills can be taught to students to improve their learning (Nietfeld & Shraw, 2002; Thiede, Anderson, & Therriault, 2003). They believed that constructing understanding requires both cognitive and metacognitive elements. Learners "construct knowledge" using cognitive strategies and they guide, regulate, and evaluate their learning using metacognitive strategies. It is through this "thinking about thinking," this use of metacognitive strategies, that real learning occurs. As students become more skilled at using metacognitive strategies, they gain confidence and become more independent as learners.

Stoffer (1995) carried out a large-scale vocabulary-learning study using Russian, Japanese, German, and Spanish FL students at a large university in the United States. Stoffer designed a questionnaire—the Vocabulary Learning Strategy Inventory (VOLSI)—to determine the most commonly used VLS among the participants. The VOLSI consisted of 53 strategies grouped into nine categories: 1) strategies involving authentic language use, 2) strategies involving creative activities, 3) strategies used for self-motivation, 4) strategies used to create mental linkages, 5) memory strategies, 6(visual and auditory strategies, 7) strategies involving physical action, 8) strategies used to overcome anxiety, and 9) strategies used to organize words. Among the findings in Stoffer's study was the fact that metacognitive strategies used to create mental linkages were the most frequently used type of cognitive and metacognitive strategies. Students who score high in this factor were the ones who used strategies such as linking L2 words to their native language (either by sound or by spelling), learning words group in related topics, linking new words to already known concepts, or using natural associations (opposites). Another interesting finding was the fact that experienced language learners, those who had previously studied a FL, used significantly more strategies than novice FL learners, those learning a FL for the first time. Stoffer also found that students learning a language more lexically distant from English (such as Russian and Japanese) use VLS more frequently than those who were learning a language less distant such as Spanish.

Many other researchers focused on the notion of Metacognition and metacognitive strategies as an inevitable way to facilitate learning. Metacognition enables students to benefit from instruction (Carr, Kurtz, Schneider, Turner & Borkowski, 1989; Van Zile-Tamsen, 1996) and influences the use and maintenance of cognitive strategies. While there are several approaches to metacognitive instruction, the most effective involve providing the learner with both knowledge of cognitive processes and strategies (to be used as metacognitive knowledge), and experience or practice in using both cognitive and metacognitive strategies and evaluating the outcomes of their efforts (develops metacognitive regulation).

Chamot (1987) found that high school ESL learners reported more strategy use for vocabulary learning than for any other language learning activity, including listening comprehension, oral presentation, and social communication. This might be due to the relatively discrete nature of vocabulary learning compared to more integrated language activities, like giving oral presentations, making it easier to apply strategies effectively.

Among many other researchers we also have some idea of which vocabulary strategies are most commonly used. In a longitudinal experiment, Cohen and Aphek (1981) found that most students simply tried to memorize the words which they did not know. Ahmed (1989) described different types of learners and found that most took notes on vocabulary, or wrote notes in the margins of their books. O'Malley et al. (1985), found that repetition was the most commonly mentioned strategy, with strategies requiring more active manipulation of information (imagery, inference, Keyword Method) being much less frequent. So it seems that more mechanical strategies are often favoured over more complex ones.

Nation (1982) surveyed research into word lists, and concluded they are an effective way for learning a great deal of vocabulary in a short time. Even rote repetition can be effective if students are accustomed to using it (O'Malley and Chamot, 1990). If a generalization can be made, shallower activities may be more suitable for beginners, because they contain less material which may only distract a novice, while intermediate or advanced learners can benefit from the context usually included in deeper activities (Cohen and Aphek, 1981).
O'Malley and Chamot (1990) found that Hispanics who had strategy training improved their vocabulary scores compared to the Hispanic control group, but Asians in the strategy training groups (who resisted training) performed worse than the Asian control group who used their familiar rote repetition strategy. In addition, a study by Schmitt et al. (in press) showed that learners from different culture groups sometimes have quite different opinions about the usefulness of various vocabulary learning strategies. Language proficiency may play an even greater role in determining a vocabulary strategy's effectiveness. For example, word lists proved better for beginning students, but more advanced students benefitted more from contextualized words (Cohen and Aphek, 1981). Cohen and Aphek (1980) found that if students were more proficient initially, they were better able to use associations in recall tasks.

5. The Study in One Glance

Learning vocabulary among many other components of language learning is of great importance. It can be reckoned as the backbone of language learning that without which all other aspects of language seems incomplete and the purposeful communications would not occur. Many different studies have been proposed around the issue of vocabulary learning. In order to discuss vocabulary learning and teaching, the first issue which popped into any researcher’s head would be vocabulary learning strategies (VLS). Vocabulary learning strategies are those strategies method and techniques which learners and instructors apply in order to facilitate one’s learning.

The main strategies which are applied by learners can be summarized as social, memory, cognitive and finally metacognitive strategies. All above mentioned strategies had been discussed in detail in chapter 2 of this study. Among all strategies applied by learners and teachers, this study aims put its emphasis on metacognitive vocabulary strategies. This study tries to investigate whether using metacognitive strategies affects on Iranian EFL learners vocabulary size or not. For this aim, the researcher administered VLT test to test learners’ vocabulary size after teaching metacognitive strategies to experimental group of study. The other group or control group had been taught by regular method and completely without metacognitive strategies.

Based on aforementioned ideas about learning metacognitive strategies and its possible effects on learners’ vocabulary size the following null hypothesis was formulated:
H0: Using metacognitive vocabulary learning strategies has no effect on Iranian EFL learners’ vocabulary size?

In order to investigate the above mentioned hypothesis 60 participants were randomly invited to the study. All participants were in the second semester at Islamic Azad university of Dezful. They were both male and female and their age ranged between18-23. What follows is a brief description of the steps taken for data collection:
First of all, the students of two intact classes of English translation major at the Islamic Azad University of Dezful were selected randomly as the participants of the study. Then the PET test was administered to the participants of the study. The purpose of the administration of the PET test was to ensure the homogeneity of the students in terms of general language proficiency prior to the treatment. The result of an independent sample T-test for the mean score of the PET test for both groups indicated that the scores of the two groups were not

statistically different. After that the standard metacognitive strategies test was administered between all participants to see if or to what extend participants were familiar with considered metacognitive strategies. Based of self reports from students the researcher recognized that these strategies were in dark side of participants, it means they almost didn't know anything about these strategies. Therefore these strategies were chosen as the treatments for the study. Then the VLT was administered to two groups as the pre-test of the study. After the administration of the pre-test, the control group was taught conventionally without any meta-cognitive vocabulary strategy training while the experimental group received meta-cognitive vocabulary strategy instruction.

According to the analyzed data, it was concluded that using metacognitive strategies has a significant effect on Iranian learners' vocabulary size and the above mentioned hypothesis was rejected.

Many researchers' studies support this result. They believe that metacognitive skills can be taught to students to improve their learning (Nietfeld & Shraw, 2002; Thiede, Anderson, & Therriault, 2003). They believed that constructing understanding requires both cognitive and metacognitive elements. Learners "construct knowledge" using cognitive strategies and they guide, regulate, and evaluate their learning using metacognitive strategies. It is through this "thinking about thinking," this use of metacognitive strategies, that real learning occurs. As students become more skilled at using metacognitive strategies, they gain confidence and become more independent as learners.

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contextualized words (Cohen and Aphek, 1981). Cohen and Aphek (1980) found that if students were more proficient initially, they were better able to use associations in recall tasks.

6. Conclusion

Based on the findings of the present study , using metacognitive vocabulary learning strategies can affect learners' vocabulary size. In other words language learners are able to enhance the breath of their vocabulary by applying metacognitive method and trainings. By using these strategies the needs of learners to the teacher will be decreased and consequently they can be reckoning as independent learners. In so doing, learners will be taught to think about their thinking. They monitor what they have learnt and at the end they evaluate their own procedure.
The contact heat-transfer coefficient between the work-piece and the roll is set as 23 kW/(m^2°C). The initial temperature of the work-piece, the ambient temperature and roll temperature is set as 860 °C, 20 °C and 200 °C, respectively. The conversion factor from plastic work to heat was set as 0.9 [8] and [9]. 3-D thermo-mechanical coupled elasto-plastic heat capacity and thermal expanding coefficient at different temperature were directly input on the software windows, and the thermo-physical parameters at high temperature can be extrapolated based on.

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Exploring EFL Instructors' Self-Efficacy in Implementing Self-Regulation Strategies

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Abstract
The objective of this study was to investigate the self-efficacy of EFL teachers to self-regulate language learners. This study was conducted with 90 Iranian EFL teachers, including both males and females at the Iran University of Science and Technology. In this study teacher self-efficacy scale to implement self-regulated learning was administered in both paper and online formats to the participants of the study. Descriptive statistics were the main statistical analyses computing the most frequent responses to the items and categories of the questionnaire. The results of the data analysis revealed that teachers were found to be familiar with and reported to be moderately to certainly capable of implementing self-regulation learning strategies.
Key Words: EFL Instructor; Self-Regulation; Teacher Self-Efficacy

1. Introduction

Education is a lifelong process, and its purpose is to help learners to be able to cope in a changing world (Williams & Burden, 1997). During the current century, schools have to deal with the challenge of not only teaching the students the required subject matters but also the process of learning itself (James & McCormick, 2009). As Zimmerman and Schunk (2001) state, teaching students to use learning strategies can be done through self-regulated learning. According to Zimmerman (as cited in Zimmerman & Schunk, 1989), self-regulated learners are those who metacognitively, motivationaly, and behaviouraly participate in their own learning process. Boekaerts (1999) argues that the major goal of formal education should be to teach students self-regulation learning skills. Self-regulation learning skills are considered as vital, not only to help learners with their own learning during formal education, but also to add further knowledge and information after graduation (Boekaerts, 1999). Since self-regulation learning skills are essential for lifelong learning (e.g., Boekaerts, 1999; Cornford, 2002), the implementation of self-regulated learning should play a prominent role in classroom practice (Boekaerts, 1999). In this regard, the main purpose of the present study was to investigate the ability of EFL/ESL teachers to self-regulate learners and to help them use self-regulation learning strategies in the process of their learning. Although some studies have been carried out regarding the implementation of self-regulation learning, it seems there is no study investigating the self-regulatory strategy use by Iranian EFL teachers in language classes. In this study the following research question was formulated:

1. To what extent are EFL instructors efficacious to implement self-regulation learning strategies?

2. Review of the Related Literature

2.1. Self-Regulation Learning

In recent years, the concept of self-regulation learning has been the focus of attention in educational research and practice (Boekaerts, 1997; Bolhuis, 2003). Therefore, numerus studies (e.g., Aksan, 2009; Berger & Karabenick, 2010; Boekaerts & Cascallar, 2006; Breuer & Eugestre, 2006; Cleary & Zimmerman, 2004; Kitsantas & Zimmerman, 2006; Liew & Mctigue, 2008; Ning & Downing, 2010; Perry, Hutchinson, & Thauberger, 2008; Pintrich, 2000; Pintrich & Schunk, 2002; Wolters, 1998; Zimmerman, 2000, 2001) have been recently conducted on self-regulation. Three key components of self-regulation learning are metacognition, motivation, and cognition (e.g., Schraw, Crippen, & Hartley, 2006; Vermunt & Verloop, 1999; Zimmerman, 1986, 2002). The metacognitive component is considered as

the awareness of and the knowledge about the process of learning (Williams & Burden, 1997). The metacognitive component has to do with some learning activities such as planning (i.e., using appropriate strategies), monitoring (i.e., testing one's comprehension), and evaluation (i.e., assessing the learning process and the ultimate learning outcomes) (Williams & Burden, 1997). Self-regulated learners, who are metacognitively engaged in their own learning process, are able to manage and to consciously decide to use the appropriate learning strategies under different circumstances (Williams & Burden, 1997). In other words, according to Williams and Burden (1997), metacognition is when learners look at their learning from outside.

The motivational component of self-regulation learning is an essential factor in successful language learning (Ur, 2012). Motivation can be defined as the attitudes, which influence the learners' learning process (Perry, 2013; Schraw et al., 2006). Self-efficacy, self-motivation, and volition are the three motivation strategies (Harris, Lindner, & Pina, 2011). According to Harris et al. (2011), self-efficacy is "students' confidence about their ability to perform a task" (p. 135). Self-motivation can be accomplished by students through reminding themselves of past successes and of internal or external rewards (Harris et al., 2011). Volition refers to "a learner's degree of resolving in accomplishing goals" (Harris et al., 2011, p. 136).

Finally, the cognitive component, as Cornford (2002) pointed out, refers to learning strategies that effectively help learners in processing, using, and manipulating information. Controlling the learning environment; organizational strategies, and elaboration strategies are three cognitive processing strategies (Harris et al., 2011). Self-regulated learners are able to control their learning environment; that is, they are capable of establishing an effective distraction-free study environment (Harris et al., 2011). Organizational strategies such as outlining and concept mapping are required to promote deeper understanding (Harris et al., 2011). Developing a graphic organizer is an example of the organizational strategies, which helps students with deeper understanding (Harris et al., 2011). Elaboration strategies, however, require learners to expand on the information presented in their materials (Harris et al., 2011).

The teachers' role in enhancing self-regulation learning is extremely important (Costa-Ferreira & Veiga-Simao, 2012) as self-regulation strategies cannot be automatically mastered in all students (De Smul, Heirweg, Van Keer, Devos, & Vandevelde, 2018), so teachers can provide the students with essential trainings (Boekaerts, 1997; Dignath & Büttner, 2008; Zimmerman, 2002). In this regard, researchers (e.g. Dignath-van Ewijk, Dickhauser, & Büttner, 2013; Kramarski, Desoete, Bannert, Narciss, & Perry, 2013; Zimmerman, 2002) have argued that the three key components of self-regulation learning should be integrated into teachers' instruction. Teachers can directly instruct learning strategies by means of implicit and explicit instruction (Kistner, Rakoczy, Otto, Klieme, & Büttner, 2015). Implicit instruction refers to addressing the strategic aspect of the behavior without informing the learners (Dignath-van Ewijk et al., 2013). Explicit instruction, on the other hand, is to explain or demonstrate why, how, and when to use strategies (Kistner et al., 2015, 2010; Paris & Newman, 1990).

Self-regulation is considered as a complex skill which takes time and practice to be acquired (Harris et al., 2011). According to Harris et al., self-regulation becomes normative for a learner when considerable practice is accompanied by supportive feedback. Therefore, teachers are required to pay attention to students' work in order to be able to give them different opportunities to develop self-regulation learning strategies (De Smul at al., 2018). Teachers seldom integrate the instruction of learning strategies into their classroom, mostly because they face the problem of implementing theory into practice (Kistner et al., 2010; Spruce & Bol, 2014). Bandura (1997) notes that teachers' feelings of competence are

connected to their performance, so lacking of the feeling of competence to effectively help students promote the self-regulation learning can be considered as a daunting challenge of EFL/ESL teachers (Peeters, De Backer, Reina, Kindekens, Buffel, & Lombaerts, 2014). Teachers' feeling of competence can be investigated through examining their self-efficacy beliefs (De Smul at al., 2018). Self-efficacy can be defined as belief in one's own capabilities to effectively perform an activity (Brown, 2014). Therefore, it can be noted that self-efficacy is the cognitive assessment of one's own ability to pursue an outcome (Choi, 2005). In this respect, the aim of this study was to gain insight into how capable teachers feel of implementing the self-regulation learning strategies.

2.2. Teacher Self-efficacy

Examining teachers' self-efficacy beliefs is a way of investigating their feeling of competence in implementing self-regulation learning strategies (De Smul at al., 2018). According to Bandura (1997), self-efficacy beliefs are those that individuals have about the skills and competencies in order to pursue a specific task. Teachers' self-efficacy, then, is defined as "teachers' individual beliefs about their own abilities to successfully perform specific teaching and learning tasks within the context of their own classrooms" (Dellinger, Bobbett, Olivier, & Ellett, 2008, p. 751). Teachers' self-efficacy beliefs can influence their feeling about their job (De Smul at al., 2018). It is highly related to teacher behavior and their acceptance of new practices and experiences in classroom (Bandura, 1997; Berman & Mclaughlin, 1978; Skaalvik & Skaalvik, 2007; Tschannen-Moran & Hoy, 2001; Woolfolk, Rosoff, & Hoy, 1990). Teachers' self-efficacy can also positively influence students' learning (Dellinger et al., 2008; Skaalvik & Skaalvik, 2007; Tschannen-Moran, & Hoy, 1998). The implementation of self-regulation learning strategies can be successfully done when teachers change their way of teaching (Bakkenes, Vermunt, & Wubbels, 2010). Providing teachers with opportunities to incorporate self-efficacy beliefs can be considered as a way to help them change their way of teaching (Ertmer, 2005). Therefore, teachers' self-efficacy is determined as a prominent variable in the implementation of self-regulation learning strategies (De Smul at al., 2018).

3. Method

3.1. Participants

This study was conducted with 90 Iranian EFL teachers at the Iran University of Science and Technology. The sample included both male and female teachers; however, the most frequent participants were female teachers. The average age was 31.28 years, ranging from 22 to 49 years. Teachers' average experience in teaching English was 5.26 years, ranging from 0 to 30 years. The participants' levels of teaching were mostly elementary and intermediate.

3.2. Instruments

Self-Efficacy Scale to implement Self-Regulated Learning (TSES-SRL) questionnaire developed by De Smul at al. (2018) was used in this study.

3.3. Procedure

The Persian version of the questionnaire was developed and then administered in both paper and online format to the participants of the study. Respondents were asked to rate 21 items on a five-point Likert scale (1 = cannot do at all, 2 = can do limitedly, 3 = can do moderately, 4 = can do certainly, 5 = highly certain can do)

3.4. Data Analysis

Descriptive statistics were run to compute the percentage of participants' frequent responses to the items of the questionnaire. Descriptive statistics was also used to calculate means and standard deviation for the categories of the teacher self-efficacy scale.

4. Results

4.1. Teachers' Belief to Implement Self-Regulated Learning

In order to investigate teachers' beliefs to implement self-regulated learning, a questionnaire developed by De Smul at al. (2018) was administered in this study. The percentage of participants' frequent responses to the items of the questionnaire are provided in Table 1. It is important to note that *"can do certainly"* and *"highly certain can do"* categories are considered as the positive responses and *"cannot do at all"* and *"can do limitedly"* categories are considered as the negative responses.

Table 1

Percentage of Participants' Responses to the Items of the Questionnaire

Items	Cannot do at all	Can do limitedly	Can do moderately	Can do certainly	Highly certain can do
1. How well can you demonstrate self-regulated learning strategies (i.e., without for example explicitly explaining the how and the why of the strategy)?	-	11.1	38.9	36.7	13.3
2. How well can you express your thought process aloud when demonstrating self-regulated learning strategies?	-	3.3	33.3	45.6	17.8
3. How well can you encourage your students to use self-regulated learning strategies (for instance by asking open-ended questions)?	-	2.2	22.2	52.2	23.3
4. How well can you teach your students which self-regulated learning strategies exist?	-	3.3	37.8	47.8	11.1
5. How well can you inform your students about the importance and usefulness of self-regulated learning strategies?	-	4.4	18.9	56.7	20.0
6. How well can you teach your students how to use and apply different self-regulated learning strategies?	-	6.7	37.8	41.1	14.4

7. How well can you teach your students when and in what situations they can use and apply self-regulated learning strategies?	1.1	4.4	46.7	37.8	10.0
8. How well can you make decisions with your students about what they learn?	1.1	10.0	25.6	45.6	17.8
9. How well can you allow your students to make their own choices about the goals and expectations they set for themselves?	1.1	8.9	23.3	50.0	16.7
10. How well can you make decisions with your students about with whom they learn?	1.1	8.9	20.0	52.2	17.8
11. How well can you make decisions with your students about where they learn?	1.1	16.7	30.0	34.4	17.8
12. How well can you make decisions with your students about when they learn?	2.2	14.4	30.0	34.4	18.9
13. How well can you provide your students just enough support so they can work independently?	1.1	4.4	35.6	45.6	13.3
14. How well can you challenge your students to achieve more than they initially thought (e.g., by determining with what additional help they can solve an exercise)?	-	4.4	24.4	47.8	23.3
15. How well can you adapt tasks and learning content so that they are sufficiently challenging for individual students?	-	8.9	27.8	42.2	21.1
16. How well can you present challenging exercises that can be solved in different ways?	-	7.8	36.7	32.2	23.3

17. How well can you apply new learning content in a meaningful, authentic context?	-	6.7	35.6	43.3	14.4
18. How well can you present new learning content in different contexts, so students can look at it from different angles?	-	12.2	36.7	35.6	15.6
19. How well can you let your students evaluate their own tasks?	-	4.4	28.9	50.0	16.7
20. How well can you let your students reflect on their own learning process?	-	1.1	30.0	50.0	18.9
21. How well can you let your students give feedback on the work of others?	1.1	5.6	25.6	48.9	18.9

As shown in Table 1, the highest capabilities were obtained by the following items: *"How well can you inform your students about the importance and usefulness of self-regulated learning strategies?"* (76.7%); *"How well can you encourage your students to use self-regulated learning strategies (for instance by asking open-ended questions)?"* (75.5%); *"How well can you challenge your students to achieve more than they initially thought (e.g., by determining with what additional help they can solve an exercise)?"* (71.1%); and *"How well can you make decisions with your students about with whom they learn?"* (70.0%).

Table 1 also indicates that the participants were mostly incapable of doing the following items: *"How well can you make decisions with your students about where they learn?"* (17.8%); *"How well can you make decisions with your students about when they learn?"* (16.6%); *"How well can you present new learning content in different contexts, so students can look at it from different angles?"* (12.2%); and *"How well can you demonstrate self-regulated learning strategies (i.e., without for example explicitly explaining the how and the why of the strategy)?"* (11.1%). As Table 1 shows, for all items except for items 7, 16, and 18, the most frequent option was *"can do certainly"*.

4.2. Teachers' belief in categories of implementing self-regulated learning

Table 2

Descriptive Statistics of Categories of Teacher Self-Efficacy Scale to implement Self-Regulated Learning Questionnaire (N=90)

Categories	*M*	*SD*
Teacher self- efficacy for direct instruction	3.71	.53
Teacher self- efficacy for providing choices (indirect instruction)	3.64	.78
Teacher self-efficacy for providing challenges and complex tasks (indirect instruction)	3.70	.62
Teacher self-efficacy for building in evaluation (indirect instruction)	3.81	.56

As Table 2 shows, the forth category, *the teacher self-efficacy for building in evaluation (indirect instruction)* was more frequent than the others and received the highest mean score (*M* = 3.81), whereas the second category, *the teacher self- efficacy for providing choices (indirect instruction)* received the lowest mean score (*M* = 3.64). Table 2 also indicates that the participants' responses to the forth category, *the teacher self- efficacy for direct instruction*, were the most homogenous (*SD* = .53), while the responses to the second category, *teacher self- efficacy for providing choices (indirect instruction)* were the most heterogeneous (*SD* = .78).

Conclusion

The concept of self-regulation learning is determined as a prominent educational goal by researchers (De Smul at al., 2018). In this respect, the main purpose of the current study was to investigate the ability of EFL/ESL teachers to self-regulate learners and to help them use self-regulation learning strategies in the process of their learning. As to the objective, a self-reported questionnaire regarding the implementation of self-regulation learning was administered. This questionnaire measured the capability of teaching students how to learn, which is considered a new way of teaching (Oostdam et al., 2006). Given the responses to the questionnaire items, teachers were found to be familiar with and feel moderately to certainly capable of implementing self-regulation learning strategies. For further research, researchers can conduct an interview with teachers and ask them to explain the most frequent strategies they use in order to self-regulate their students. EFL teachers can receive instruction on the implementation of self-regulation learning strategies, and then future researchers can investigate the effect of the given treatment on the students' learning development.

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Teachers' Perception of WTC Encouraging Strategies: Their Class Practices, Learners' Interaction and WTC

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Abstract

Inappropriate strategies used by teachers based on erroneous perceptions or diagnosis may decrease learners' Willingness To Communicate (WTC) rather than strengthen it. This study aimed to investigate teachers' perception of willingness to communicate encouraging strategies with observing their practices during the class, learners' interactions and the amount of their WTC. The present study is an experimental research with comparative method adopting a qualitative experimental design with supplementary quantitative analyses. Five Iranian EFL teachers and 31 students from three private language institutes in Tehran participated randomly in this study. The data were collected through questionnaires and observation. The teachers' and learners' behaviors were observed by utilizing two checklists. The analysis of data was performed through independent One Samples t-test and Pearson correlations. Finally, it was concluded that WTC of Iranian EFL learners was more effective under the supervision of high-level teachers' perception of WTC encouraging strategies compared with that of low-level teachers. In teachers' perception of WTC and their actual practices, correlation between high-level teachers and high-level learners and also, between low-level teachers and low-level learners had a positive linear relationship. It is assumed that the actual learners' interaction was more effective in the high-level learners' group.

Key words: Willingness To Communicate (WTC); Teachers' Perception of WTC Encouraging Strategies; Learners' Interaction

1. Introduction

Oral communication of language learners has a vital role in language classes (Abebe & Deneke, 2015). The more involvement in communication result in better communicative competence. There is a common belief that communication leads to enhance the vocabulary and structures which they have exposed during preceding lessons and what they have learnt in different contexts (Liu, 2005). This means that regardless of students' backgrounds, some internal and external variables have influence on willingness to communicate of learners in the class. Therefore, investigation into the strategies that teachers uses, also their classroom practices to promote learners' willingness to communicate have received much attention in recent years (Khanh, 2016). Then WTC in L2 learning is an important variable leading to communication practice that can promote L2 learning (MacIntyre, 1998). Teachers play a vital role in encouraging learners' WTC. MacIntyre et al. (1998) mentioned the importance of opportunity and maintained that students' intention must coincide with opportunity to produce communicative behavior. As Walsh (2011) stressed Teachers' WTC encouraging strategies in the class depend on the extent to which teachers raise or block opportunities for learner engagement.

1.1. Significance of the study

As Allahyar (2015) states, the growing concern in educational literature and other fields (e.g., sports) is that inappropriate instructions, interaction patterns and strategies, exacerbate the challenges, particularly when teachers' intervention is based on the wrong diagnosis or erroneous perceptions. These challenges have led to failure in many ingenious teaching projects

which have been developed to implement changes in teaching methods in order to improve students' WTC (Sleegers, Van den Berg, & Geijsel, 2000). For example, inappropriate strategies used by teachers based on erroneous perceptions or diagnosis may decrease students' initial level of WTC rather than strengthen it (Allahyar, 2015). Also, Empirical research on teachers' perception of WTC encouraging strategies and their interaction patterns is scarce, especially in whole class settings which is where most students learn English (Ohta & Nakaone, 2004). Due to the lack of empirical data upon which to build policy changes, teachers face problems in bridging the gap between theory and practice (Farhady et al., 2010).

It is expected that this article offers a more insight view of the strategies that teachers can employ in order to foster learners' WTC. Moreover, the finding of the present study by doing questionnaires and observation revealed a number of teachers' perception about the WTC encouraging strategies and the effectiveness of those strategies by observing teachers' classes and also some practical practices for increasing learners WTC.

2. Literature Review

2.1. Willingness to Communicate (WTC)

At first Burgoon (1976, p.60) defined unwillingness to communicate as the pre-disposition which "represents a chronic tendency to avoid/or devalue oral communication". She mentioned that people with predisposition of anomie, alienation, introversion, low self-esteem and high communication apprehension tend to be unwilling to communicate. The term "Willingness to Communicate" (WTC) was represented by McCroskey and Baer (1985) in first language (L1) communication literature as the probability of engaging in communication when free to choose to do so. Then, since its appearance in second language (L2) teaching and learning literature, WTC has been defined as "a readiness to speak in the L2 at a particular time with specific person, and as such, is the final psychological step to the initiation of L2 communication" (MacIntyre & Doucette, 2010, p.162). WTC has been characterized into the two most discrepant perspectives: WTC as a personality trait, and WTC as a situational construct (Khanh, 2016). Willingness to communicate (WTC) has been proposed as an important variable underlying the interpersonal communication process. It has been suggested that WTC functions as a personality trait, showing stable individual differences over time and across situations (MacIntyre, 1994). While willingness to communicate can largely depend on situational or environmental factors, McCroskey was able to pinpoint a personality characteristic that causes people in the same situations or environments to act differently (McCroskey & Richmond, 1986). The construct of L2 WTC has been speculated to possess both trait and state characteristics (Do¨rnyei 2005). The trait-level WTC reflects an individual learner's general disposition when confronted with choices to speak the L2, while the state-level WTC is subject to momentary situational influences. Kang (2005, p.288) divided the situational variables affecting situational WTC into categories of topic, interlocutors and conversational context.

2.2. Previous Studies

Research into (WTC) has been increased since 1990s in the field of second language acquisition (SLA) and the concept of WTC derived from first language (L1) communication research (Peng, 2013). MacInyre et al. (1998) states that WTC consist of two ways; trait like and situational properties and it represents the last step before overt behavior. Learners with the high level of WTC tend to engage in more communication than those with low levels. MacCroskey and associates (1985) have shown that WTC is related to such attributes as communication apprehension, perceived communication competence, introversion –

extraversion, self-esteem and so forth. They conceptualized WTC as a personality trait rather than as a situation-based variable. MacIntyre (1998) treat is as a situational variable with both transient and enduring influences. There are many variables that have the potential to change and individuals' WTC. The degree of acquaintance between communicators the number of people present, the formality of the situation, the degree of evaluation of the speaker, the topic of discussion, and other factors can influence a person's WTC. Cao and Philip (2006) concluded that, the effect of group size, interlocutor familiarity and interlocutor participation on occurring WTC could be explained by the situational nature of WTC. Cao (2013) considered three dimensions: individual characteristic such as self-confidence, personality, emotion and perceived opportunity to communicative, classroom environmental condition such as topic, task interlocutor, teacher and group size; linguistic factors then she concluded these three factors should combined together. Maftoon and Najaf (2012) conducted a research on WTC among kids in Iranian setting. They came to these conclusion that WTC was a personality characteristic that influenced L2 development in kids. Allahyar (2015) conducted a research to investigate Teachers' perceptions, interactions patterns and strategies towards Iranian EFL students' willingness to communicate or reticence. The result showed that teachers' differential use of interaction patterns and strategies in relation to WTC and reticent students in a whole class setting. Overall, teachers interacted less frequently with the reticent. Teachers allowed more volunteered turns for the WTC while designating the reticent twice as many turns as the WTC. In addition, teachers extended their transactions with the WTC for longer turns which led to WTC students' dominance in classroom interactions. Vongsila & Reiders (2016) conducted a research to investigate teachers' perceptions of their role in fostering WTC. The result showed that teachers do believe WTC is important that they have significant role to play in encouraging it and teachers employ a wide range of strategies to do so. They also concluded that there was a mismatch between teachers' perceptions and their classroom practice.

2.3. Statement of the Problem

A common problem faced by many language teachers is the students' unwillingness to speak and participate in classroom activities (Riasati, 2014). As a logical prerequisite to communication practice, learners need to have Willingness to Communicate (WTC) before they engage in L2 interaction (Macintyre et al., 1998). Teachers can encourage students' participation in the classroom through more appropriate interactional patterns and strategies. To circumvent the willingness to communicate in learners, the teachers have recently been called upon to revisit their language use and strategies (Shamsipour & Allami, 2012). For all these reasons, having a low rate of willingness to communicate and later developing negative senses of self can be a huge hindrance for EFL learners to advance their academic and further their professional development in the long term.

The present study figured out teachers' perception of WTC encouraging strategies by observing activities and practices in their classes, also by observing learners' interactions; this study observed learners' WTC and the effectiveness of those strategies that have been used by teachers to increase learners' WTC (Both trait-like and situational WTC). These strategies have been clarified by comparison between learners' WTC and teachers' perceptions and their classroom practices.

2.4. Research Questions

1. Does teachers' perception of WTC encouraging strategies have statistically significant effect on the WTC of Iranian EFL learners?

2. Is there statistically significant relationship between teachers' perception of WTC encouraging strategies and their actual practices of WTC encouraging strategies?
3. Does teachers' perception of WTC encouraging strategies have statistically significant effect on the actual learners' interaction?

2.5. Research Null Hypotheses

1. Teachers use of different WTC encouraging strategies have no statistically significant effect on the learners' WTC differently.
2. There is no statistically significant relationship between teachers' perception of WTC and their actual practices of WTC encouraging strategies.
3. Teachers use of different WTC encouraging strategies have no statistically significant effect on the actual learners' interaction differently.

3. Methodology

3.1. Participants

For the purpose of this study, 31 Iranian EFL learners (males) and 5 teachers (males and females) selected randomly from three English Language Institute in Tehran, Iran. The age range of learners was between 12-40 years old and the age range of teachers was 25-50 years old. The learners had intermediate up to advanced level of proficiency from different classes and the experience level of teachers for teaching was more than one year of teaching.

3.2. Instrument

This study carried out the Willingness to Communicate (WTC) questionnaire for the learners in order to collect the necessary data about their WTC (see appendix A). This questionnaire is adopted from Simic (2014) master thesis with some changes on it. Another questionnaire used for measuring and identifying teachers' WTC encouraging strategies (see appendix B). This questionnaire is adopted from Vongsila & Reinders (2016). This study also used a checklist for observing learners' interactions during the class (see appendix C); this checklist is designed by the researcher. Another checklist for observing teachers' practices in the class (see appendix D); this checklist is designed by the researcher. It is necessary to say that the validity of all questionnaires and checklists are confirmed by the procedure of approving expert opinion of two professors of faculty.

3.3. Procedures

First, the researcher observed 5 classes of three different private language institute in Tehran by sitting in the class without any interferences during the class time. All 31 learners and 5 teachers in the program fulfilled the questionnaires at the end of the class. The researcher observed their classes while he was completing two checklists. Teachers and learners divided into high-level and low-level then a comparison between two groups occurred. Finally, observation form the classes compared with the datum from questionnaires in order to understand that teachers' perception of WTC encouraging strategies can be practicable or not and these strategies can be used in the class or not.

3.4. Data Analysis

Data analysis involved mainly two stages. First, data collected from the questionnaires were processed by using SPSS software. Quantitative data from questionnaires were also factor analyzed. These factors then became themes that were compared with themes analyzed from the qualitative observation data. Secondly, Descriptive statistics were used to analyze classroom WTC behavior. Measures of frequency were chosen because they indicate how often a particular behavior or phenomenon occurs and they are obtained by counting the number of occurrences.

Finally, a comparison between these data and those observation that have been recorded on the checklists had been done by the researcher.

4. Results and Discussions

4.1. Testing Normality of Data

All three null-hypotheses of the study will be explored through assuming the normality of the data besides its specific assumptions. (Table 1) displays the skewness and kurtosis statistics and their ratios over the standard errors:

Table 1.
Test of normality

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Low-Level Students	19	22.00	60.00	36.0500	9.42268	.840	.512	.799	.992
High-Level Students	12	12.00	31.00	21.0000	4.89898	-.042	.512	-.484	.992
High-Level Teachers	3	3.00	11.00	7.0500	2.18789	.063	.512	-.843	.992
Low-Level Teachers	2	2.00	9.00	4.3000	2.00263	1.157	.512	1.428	.992
Valid N (listwise)	36								

Since all the ratios were within -+ 1.96, the data were considered normally distributed enough to allow running Independent One-Sample T-Test for the first and the third question and Pearson Product Moment correlation for the second question as parametric tests.

4.2. Investigating First Null-Hypothesis

Independent One Samples t-test was used in order to reveal the effects of teachers' perception of WTC encouraging strategies on the WTC of Iranian EFL learners. Besides, application of parametric statistical analyses is acceptable if a number of assumptions are recognized. The assumption of normality of the analyzed data was tested through the skewness and kurtosis statistics (Table 2) in the present study; it was required to verify homogeneity of variances of the data sets.

Table 2.
Descriptive Statistics of Teachers' Perception of WTC Encouraging Strategies on the WTC of Iranian EFL learners

	Teachers' Perception of WTC	N	Mean	Std. Deviation	Std. Error Mean
Score	High-Level Teachers	3	7.0500 E	2.18789	.48923
	Low-Level Teachers	2	4.3000 E	2.00263	.44780

The actual difference in the mean scores between high-level teachers in comparison with the low-level teachers is quite large. As (Table 2) indicates the mean score for the high-level teachers (M=7.05, SD=2.18) was significantly different from that of the low-level teachers (M=4.3, SD=2).

Table 3.
Independent Samples Test of Teachers' Perception of WTC Encouraging Strategies on the WTC of Iranian EFL learners

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference: Lower	Upper
Score	Equal variances assumed	1.064	.309	4.146	38	.000	2.75000	.66323	1.40737	4.09263
	Equal variances not assumed			4.146	3.771E1	.000	2.75000	.66323	1.40703	4.09297

Moreover, there was a statistically significant difference at the $p < .05$ level in the scores of the two groups (Table 3). Briefly, the mean difference between the two groups was significant, and it is assumed that WTC of Iranian EFL learners was more effective under the supervision of high-level teachers' perception of WTC encouraging strategies compared with that of low-level teachers.

4.3. Investigating Second Null-Hypothesis

Tables below contain the findings obtained from performing Pearson correlations between the total scores of teachers' perception of WTC encouraging strategies and their actual practices of WTC encouraging strategies. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity, and homoscedasticity.

It assumes that the relationship between the two variables should be a linear one. As shown in Scatter Plot in (Figure 1 and 2), the majority of the dots fell on the diagonal, indicating that the relationship was a positive linear relationship between the first and the second figures:

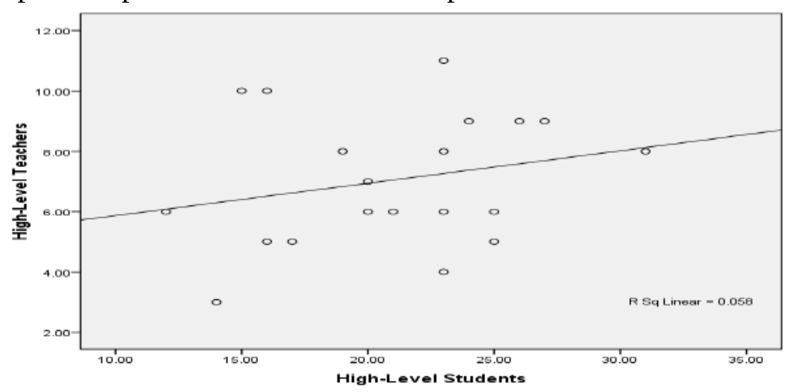


Figure 1. Scatter Plot Relationship between High-Level Teachers and High-Level Students

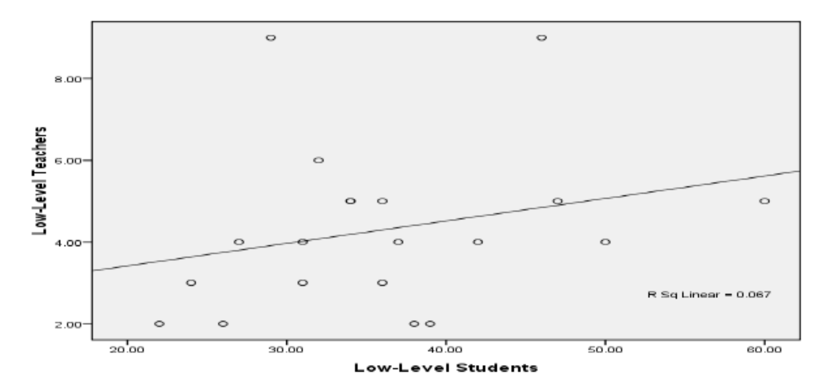


Figure 2. Scatter Plot Relationship between Low-Level Teachers and Low-Level Students

The spread of dots (Figures 1 and 2) did not form a funnel shape; i.e. They were not wide at one end and narrow at the other end. Thus, it can be claimed that the assumption of homoscedasticity was met, and finally, the results displayed in (Tables 4 and 5), can be used to build the correlation as follows:

Table 4.
Correlation between the High-Level Teachers and Students

		High-Level Teachers	High-Level Students
High-Level Teachers	Pearson Correlation	1	.241
	Sig. (2-tailed)		.307
	N	3	15
High-Level Students	Pearson Correlation	.241	1
	Sig. (2-tailed)	.307	
	N	15	12

As it is reported in (Table 4), findings of the data analysis in terms of Pearson correlation showed us that there is not a strong positive linear correlation between the results of the high-level teachers and learners, r= .241, p>.05.

Table 5.
Correlation between the Low-Level Teachers and Students

		Low-Level Teachers	Low-Level Students
Low-Level Teachers	Pearson Correlation	1	.259
	Sig. (2-tailed)		.271
	N	2	21
Low-Level Students	Pearson Correlation	.259	1
	Sig. (2-tailed)	.271	
	N	21	19

As it is shown in (Table 5), findings of the data analysis in terms of Pearson correlation showed us that there is not a strong positive linear correlation between the results of the low-level teachers and learners, r= .259, p>.05.

4.4. Investigating Third Null-Hypothesis

Independent One Samples t-test was used in order to reveal the effects of teachers' perception of WTC encouraging strategies on the actual learners' interaction. Besides, application of parametric statistical analyses is acceptable if a number of assumptions are recognized. The assumption of normality of the analyzed data was tested through the skewness and kurtosis statistics (Table 1) in the present study; it was required to verify homogeneity of variances of the data sets.

Table 6.
Descriptive Statistics of Teachers' Perception of WTC Encouraging Strategies on the actual students' interaction

	Learners	N	Mean	Std. Deviation	Std. Error Mean
Scores	High-Level Students	12	2.1000E	4.89898	1.09545
	Low-Level Students	19	3.6050E	9.42268	2.10697

The actual difference in the mean scores between high-level students in comparison with the low-level students is quite large. As (Table 6) indicates the mean score for the high-level students (M=2.1, SD=4.89) was significantly different from that of the low-level students (M=3.6, SD=9.42).

Table 7.
Independent Samples Test of Teacher' Perception of WTC Encouraging Strategies on the actual students' interaction

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Scores	Equal variances assumed	4.307	.045	-6.338E0	38	.00000	-15.05000	2.37473	-19.85739	-10.24261
	Equal variances not assumed			-6.338E0	2.857E1	.00000	-15.05000	2.37473	-19.91003	-10.18997

Moreover, there was a statistically significant difference at the $p < .05$ level in the scores of the two groups (Table 7). Briefly, the mean difference between the two groups was

significant, and it is assumed that the actual students' interaction was more effective in the high-level students' group.

4.5. Interpretation

Despite of the complexity of the Communicative Approach to language teaching, this paper deals with speaking as one of its expected outcomes. Rather than trying to identify new factors which influence learner's willingness to communicate, in this study I have focused on determining whether and to what extent the currently discussed factors are relevant to the teachers' perception. Moreover, due to the fact that this study included participants from two settings, high-level and low-level in teachers and learners, we can also view it through the perspective of a comparative study.

Within the first part of this study, it became apparent that certain factors are, generally speaking, seen as most influential by the majority of the participants. As this study is dealing with speaking, Confidence in my speaking skills was chosen by altogether 74.19% of the participants. Wish to practice speaking of the participants ranked second. However, regardless of how confident the participants are during speaking, their wish to practice their speaking skills could help them override their potential inhibition. Personality of learners can help them to speak, shy person has some inhibition in his/her speaking because of that it is in third place of rank. Two additional factors that were ranked fourth and fifth were get a good grade and classroom atmosphere. So, fear of teachers' evaluation and fear of class moods have specially effect on learners' WTC.

Although preparation is crucial for both high and low-level learners but high-level learners tend to speak more voluntarily and without preparation. They do acknowledge its importance in successful speaking to some extent (MacIntyre et al. 1998). So, teachers should pay attention to the low-level learners' preparation and they should force low-level learners to be prepared before the class.

The majority of the learners especially low-level learners tend to speak about their interest but most of the teachers didn't pay attention to their learners' interest. All the teachers selected the topic by themselves and low-level teachers changed the topic more than high-level teachers. Riasati (2014) states that for learners, topic familiarity, topic interest, and topic preparations are the essential features of a particular topic. So, it can show that teachers should keep the interest of the learners and they should pay more attention to the interest of learners about the topic, while widening their personal teaching repertoire at the same time and low-level teachers should have more constancy in their topics.

Result showed that High-level learners felt more self-confident, because of that, they expressed their opinion more than low-level learners and they felt more confident in their speaking than low-level learners. Also, high-level teachers' encouragement was more than low-level teachers. According to Cao & Philip (2006), Lack of self-confidence in the whole class situation can reduce WTC, so with lack of self-confidence, participation in the whole class interaction could be comparatively low. So, teachers should give low-level learners more self-confidence by encouraging and praising them. Low-level learners needed more supporting from their teacher than high-level learners and low-level teachers should support their learners more by helping them and giving some words and information for learners' sentences.

All the teachers in the research believed that interruption of learners during speaking can reduce learners' ease of speaking and self-confidence. All teachers corrected their learners during speaking a lot. Low-level teachers tended toward interruption more than high-level

teachers and they stopped learners' speaking more than high-level teachers. According to Meng (2009), Encouragement can give learners self-confidence and are more important than constant correction in the speaking class. So, teachers, especially low-level teachers should not interrupt learners during their speech and they should correct them after speaking. They should give self-confidence to shy person in their speaking also, teachers should pay attention to the learners' personality and they should give time of speaking equally to the all learners.

Learners in the research felt completely agree about feeling comfortable in speaking with their close friends and speaking with close friend may be assigned to a good relationship between interlocutors. Also, Familiarity of teachers with learners in high-level teachers was more than low-level teachers and high-level teachers paid more attention to learners' cultural background. Cao & Philip (2006) stress that Learners feel comfortable with their classmates and WTC may differ during the time depending on the familiarity of learners with each other. According to Vongsila & Reinders (2016), familiarity of teachers with interlocutors have influence on WTC positively whereas new peers have the opposite effect. So, teachers should group learners in pair or group working in a familiar group but teachers rarely use pair and group working in their teaching and low-level teachers should be more familiar with the learners and their cultural background.

High-level learners' proficiency had effect on their speaking and most proficient learners spoke more than the others and High-level teachers let their learners more to speak in the class. Baghaei and Dourakhshan (2012) concluded that there is a moderate correlation between learners' WTC and their proficiency in English as a foreign language. So, teachers should let low-level learners to speak more than high-level learners in the class and more proficiency lead to more WTC and for speaking more in the class, learners should increase their level of proficiency. Lack of proficiency should not be a barrier in front of low-level learners for speaking. Also, low-level teachers should reduce their amount of talk time and they should let their learners to speak more.

Speaking in a group could only foster learners' willingness to communicate in that given moment and low-level learners feel ease in group speaking. According to Riasati (2014), researches indicate that learners prefer to speak in pairs and group rather than speaking individually, because of same proficiency level of learners, they feel more comfortable to speaking with learners who know about each other. So, teachers should let more to the low-level learners to speak in the group or pair working.

All the learners in the research believed that mistakes are a sign of learning. Low-level learners have some fear about their mistakes but high-level learners didn't pay attention to their mistakes. According to Cutrone (2009), overt correction discourages learners from speaking and will increase anxiety in the classroom. So, teachers should not correct learners immediately and they should let them to speak, after speaking correction in errors but not in mistakes can reduce learners fear about correction.

The majority of learners told that to feel relaxed is important for WTC and low-level learners need more relaxing atmosphere than high-level learners. Also, high-level teachers are more willing to reduce learners' anxiety than low-level teachers. High-level teachers cared more about class atmosphere by reducing stress and grouping learners in a familiar group, while low-level teachers didn't care about friendliness of learners in order to group them and they didn't pay attention to removing stress from the learners. As Riasati (2014) states that relaxed situation can lead to better acquaintance and trustworthiness of learners to each other. Nagy and Nikolov (2007) propose that a student-friendly and supportive environment can lead to more WTC. So,

teachers should create friendly, relaxed and stress-free atmosphere but it was not observed in all classes and low-level teachers should pay more attention into learners' anxiety and they should encourage them more than high-level learners also, teachers should encourage learners to reduce their shyness for speaking. Low-level teachers should pay more attention to the atmosphere of the class.

High-level learners felt less embarrassment and they spoke more voluntarily than low-level learners and totally the amount of talk time for high-level learners was more than low-level learners but high-level learners cared more about their speaking when nobody laugh at them. Also, low-level learners spoke more in group than high-level learners. High-level learners were more volunteer to answer the question. According to Vongsila & Reinders (2016) Increasing students' talk time can lead to encourage WTC through interaction with peers rather than with their teachers. So, teachers should let their low-level learners to speak more than high-level learners and they should control the class for ridiculing each other's in the class. Teachers should let their low-level learners speak more in pair and group working rather than speaking in front of the class.

High-level teachers' perception of WTC tended to learner-centered class but low-level teachers tended to teacher-centered class but it was not observed during the class. According to Meng (2009), Language teachers should always keep in mind that in any situation, students should always be the center of the classroom and the center of learning and cultivating students' communicative competence depends greatly on the practical use as the language and the frequent interaction with the peers. So, teachers should create learner-centered class and low-level teachers should pay more attention to that.

Low-level teachers changed their language from L2 to L1 or L1 to L2 more than high-level teachers and high-level learners changed more than low-level learners. According to Jarvis & Pavlenko (2008), in L1 to L2 transfer, older learners transfer more than younger learners in the area of phonology, not in the areas of lexis or morphology. But in L2 to L1 transfer, older learners transfer less than younger learners. So, teachers should pay more attention to their low-level leaners for transferring from L2 to L1 in their language and they should pay more attention to their high-level learners for transferring from L1 to L2.

The researcher compared data analysis and observation and it is concluded that teachers' perception of WTC encouraging strategies have statistically significant effect on the learners' interaction and WTC of Iranian EFL learners in 7 factors from 10 factors in whole and it shows that 70% of teachers' perception of WTC encouraging strategies have significant effect on learners' interaction and WTC. So, there is a positive effect between teachers' perception and learners' interaction and their WTC. In data analysis, it was proved that WTC of Iranian EFL learners was more effective under the supervision of high-level teachers' perception of WTC encouraging strategies compared with that of low-level teachers and also, the actual learners' interaction was more effective in the high-level learners' group.

There was a positive correspondent between teachers' perception of WTC encouraging strategies and their actual practices of WTC encouraging strategies in 6 factors from 11 factors in whole. It showed that 54% of teachers' perception of WTC and their actual practices have correspondence with each other. So, it has a positive linear correlation with each other, as in data analysis proved that there is not a strong positive linear correlation between teachers' perception and their actual practices.

5. Conclusions and Implications

It is assumed that teachers' perception of WTC encouraging strategies have statistically significant effect on the learners' interaction and it showed that 70% of teachers' perception of WTC encouraging strategies have significant effect on learners' interaction and WTC. So, there is a positive effect between teachers' perception and learners' interaction and their WTC. In data analysis, it was proved that WTC of Iranian EFL learners was more effective under the supervision of high-level teachers' perception of WTC encouraging strategies compared with that of low-level teachers and the actual learners' interaction was more effective in the high-level learners' group. There was a positive correspondent between teachers' perception of WTC encouraging strategies and their actual practices of WTC encouraging strategies in 6 factors from 11 factors in whole. It showed that 54% of teachers' perception of WTC and their actual practices have correspondence with each other. So, it has a positive linear correlation with each other, as in data analysis proved that there is not a strong positive linear correlation between teachers' perception and their actual practices.

As a result of the statistical analyses all three null hypotheses of the study were rejected. Teachers use of different WTC encouraging strategies have statistically significant effect on the learners' WTC differently and WTC of Iranian EFL learners was more effective under the supervision of high-level teachers' perception of WTC encouraging strategies compared with that of low-level teachers. Also, there was a positive linear relationship between teachers' perception of WTC and their actual practices of WTC encouraging strategies and finally, teachers use of different WTC encouraging strategies have statistically significant effect on the actual learners' interaction differently and it was more effective in the high-level learners' group.

Although there have been extensive research studies in the literature regarding teachers' perception of WTC encouraging strategies, for instance, Allahyar (2015) conducted a research to investigate Teachers' perceptions, interactions patterns and strategies towards Iranian EFL students' willingness to communicate or reticence, and, Vongsila & Reiders (2016) conducted a research to investigate teachers' perceptions of their role in fostering WTC, The present study can add another dimension to the field of considering WTC encouraging strategies. Eventually, it needs to be mentioned that most of the teachers don't use WTC encouraging strategies in their teaching and they use old and false technics for making conversation.

5.1. Pedagogical Implications

Learners should feel confidence in their speaking for communication. Preparation is crucial in communication. Teachers should reduce their talk time in their class. Asking open question instead of closed question for continuation of speaking. Learners' interest in topic is important for WTC. Error correction should occur after speaking. Teachers should support the learners for continuation. Teachers should encourage learners for speaking. Teachers should reduce learners' anxiety. Classes should be learner-centered but all classes are teacher-centered. Learner's familiarity should be high in interlocutors. Class atmosphere should be friendly, relaxed and stress free. Teachers familiarity with the learners should be high.

Some delimitation of the study is: All of the students were Iranian and in Tehran province. The focus of this study was only on the speaking skill in the class. The study only focused on intermediate and Advanced level of proficiency of learners. This study was carried out on the participant over the age 12, so the results could not be generalized to students below this age. Future research can be specialized on fewer strategies that teachers use in their class. Participants of learners can be extended to male and female and the number of learners and

teachers can increase for getting better results. This study could be replicated with learners at higher and lower levels of language proficiency.

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Appendices:

Appendix A

Learners' Questionnaire

This questionnaire is completely anonymous and all the data collected will be used for the purposes of writing a Master research paper about language learning experience. Thank you for your time and effort!

Part I. Age: ___ Gender: □ Male □ Female

How long have you been studying English? ____

What level are you now: □ Beginner, □ Lower intermediate, □ Upper-intermediate, □ Advanced

Do you speak any other foreign language, apart from English? Yes No

If your answer is yes, please state which language(s) you speak, and what level you are at:

____________beginner, lower intermediate, upper intermediate, advanced

____________beginner, lower intermediate, upper intermediate, advanced

____________beginner, lower intermediate, upper intermediate, advanced

In your opinion, which of the following factors make you willing to speak during your English classes? Choose 5 factors and grade them (1= most important).

□ Confidence in my speaking abilities

□ Wish to practice speaking

□ Wish to make a good impression on the teacher

□ Wish to get a good grade

□ My personality

□ Mood

□ Interest in the topic

□ Pair work

□ Group work

□ Relationship with my fellow students

□ Relationship with my teacher

□ Classroom atmosphere

Other: _________

Part II. Please circle the number which best describes your feel:

Table 8.

Learners' Questionnaire table

No.	Statements	Completely Agree	Agree	Neutral	Disagree	Completely Disagree
1.	I need to feel prepared to speak freely.	1	2	3	4	5
2.	I like to talk about a topic if I am interested in it.	1	2	3	4	5
3.	I am confident when speaking English.	1	2	3	4	5
4.	I like to speak English.	1	2	3	4	5
5.	I like to speak English with foreigners.	1	2	3	4	5
6.	I feel comfortable speaking to native speakers of English.	1	2	3	4	5
7.	I like to do presentations on my own.	1	2	3	4	5
8.	I need to feel relaxed to speak freely in class.	1	2	3	4	5
9.	I am more willing to speak when I know nobody will laugh at me.	1	2	3	4	5
10.	I think mistakes are a sign of learning.	1	2	3	4	5
11.	For me, preparation is the key for successful speaking.	1	2	3	4	5
12.	I think an interesting topic is important for speaking skill.	1	2	3	4	5
13.	I am satisfied with my speaking skills.	1	2	3	4	5
14.	I feel at ease when speaking in my English class.	1	2	3	4	5
15.	I feel confident when I speak to my peers.	1	2	3	4	5
16.	I enjoy speaking in groups.	1	2	3	4	5
17.	I enjoy speaking in a relaxing atmosphere.	1	2	3	4	5
18.	I see the classroom as a place to practice my speaking.	1	2	3	4	5
19.	I like to speak even if I make mistakes occasionally.	1	2	3	4	5
20.	I feel comfortable speaking with my close friends.	1	2	3	4	5

Thank you very much for helping us with our research. If you have any comments about this questionnaire, please type them in the below

………

Appendix B

Teachers' Questionnaire
Topic: Teachers' perceptions of Willingness to Communicate in an EFL classroom. The purpose of this questionnaire is to 1) identify the factors that affect students' willingness to communicate inside the EFL classroom, and 2) to explore what activities teachers employ in class to encourage willingness to communicate. Your answers will be anonymous.

Part I. Background Information

1. Please indicate your gender and age:

A: □ Male □ Female B: Age: ___

2. Please indicate your experience in teaching English (including previous jobs)

□ Less than 1 year □ 2 – 5 years □ 6 – 10 years □ 11- 15 years
□ More than 15 years

3. What is your highest qualification in language teaching? (Please write your answer below). ……………………………………………………………………………………...

Willingness to communicate (WTC) is usually defined as a speaker's willingness to speak in class and outside the class. If you do not think that this definition accurately describes willingness to communicate, please provide your own definition in the box below……………………………………………………………….
……………………………………………………………………………………………………

Part II. Please circle the number which best describes your feel:

Table 9.
Teachers' Questionnaire table

No.	Statements	Completely Agree	Agree	Neutral	Disagree	Completely Disagree
1.	I should encourage shyness learners to speak.	1	2	3	4	5
2.	I think, learners should encourage each other.	1	2	3	4	5
3.	I need to be familiar with interlocutor.	1	2	3	4	5
4.	I give self-confidence to learners.	1	2	3	4	5
5.	I think group work can foster WTC.	1	2	3	4	5
6.	I think peer work can foster WTC.	1	2	3	4	5
7.	I like stress free atmosphere in the class.	1	2	3	4	5
8.	I correct learners' speaking mistake immediately	1	2	3	4	5
9.	I choose task type and practices	1	2	3	4	5
10.	I organize learners in familiar group for talking	1	2	3	4	5
11.	I have cultural background about learners	1	2	3	4	5
12.	I think class should be teacher-centered	1	2	3	4	5
13.	I should speak more than the learners	1	2	3	4	5
14.	I pressure weak learners to speak	1	2	3	4	5
15.	I choose learners to answer my questions	1	2	3	4	5
16.	I choose the topic for speaking.	1	2	3	4	5
17.	I just speak English	1	2	3	4	5

18.	I think, students must speak just English.	1	2	3	4	5
19.	I let the learners speak in front of the class	1	2	3	4	5
20.	I think, learners should speak more than the teacher	1	2	3	4	5

Thank you very much for helping us with our research. If you have any comments about this questionnaire, please type them in the box below.
……

Appendix C

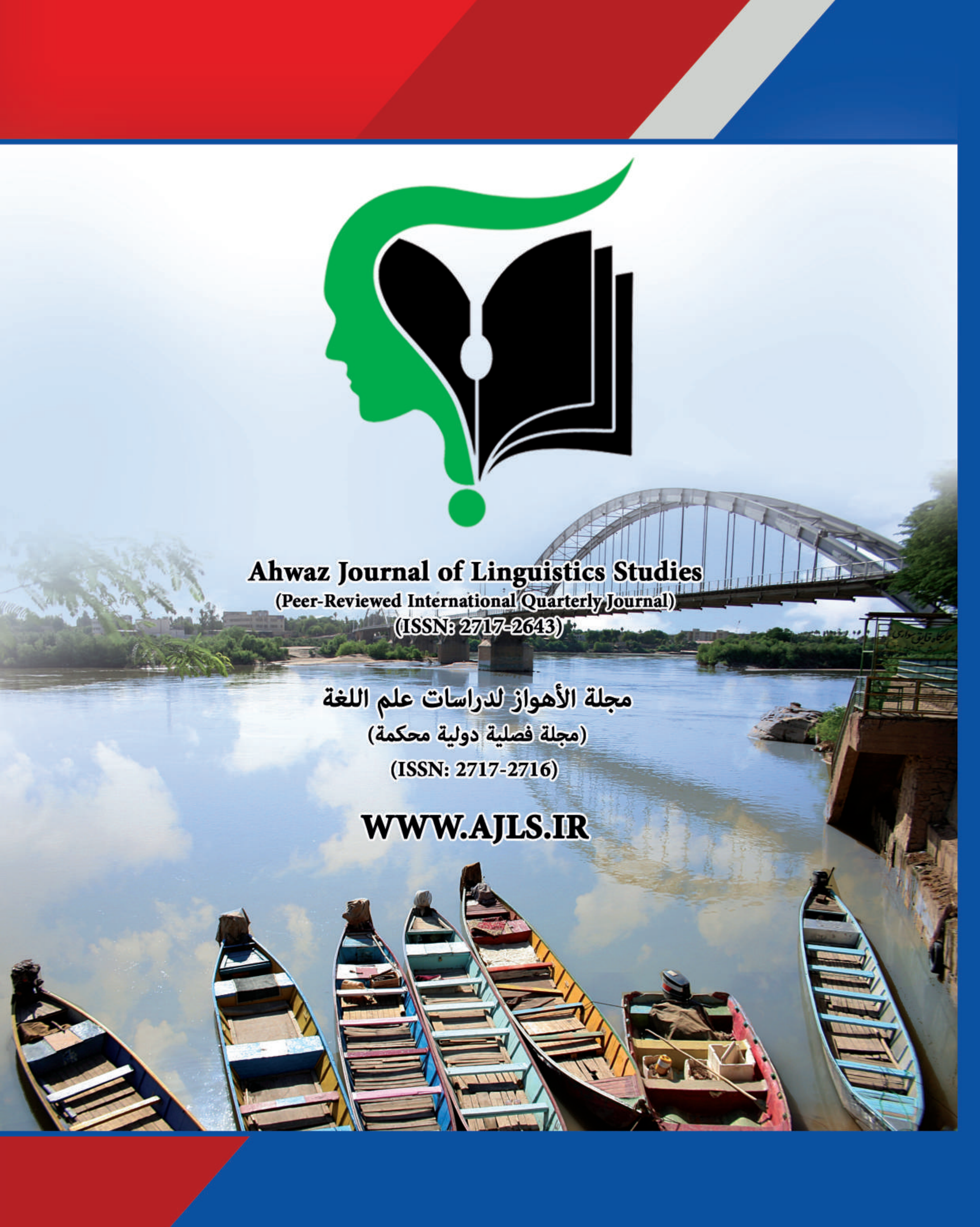
Table 10.
Learners' checklist table

No.	Statement	S1	S2	S3	S4	S5	S6
1.	Number of times to Present own *opinion*						
2.	Number of times to be *Volunteer to answer* the question						
3.	Number of times to be *volunteer to speak* in the class						
4.	Number of asking *question* from the teacher						
5.	Number of asking the teacher for *clarification*						
6.	Number of times to *respond* to other opinion						
7.	Change from *L2 to L1*						
8.	*Support* other opinion						
9.	*Supporting* by the other						
10.	The amount of *group speaking*						
11.	Number of *Changing the topic* of discussion						
12.	Number of answering to the *closed question*						
13.	Number of answering to the *open question*						
14.	The amount of *Talk time*						

Appendix D
Table 11.
Teachers' checklist table

No.	Statement	T1	T2	T3	T4	T5
1.	The amount of *Talk time*					
2.	Number of *question*					
3.	Number of *topic change* by the teacher					
4.	Number of *Error correction* during speaking					
5.	Number of *Error correction* after speaking					
6.	Number of *interrupting*					
7.	Number of *supporting* the learners					
8.	Number of *open questions*					
9.	Number of *closed questions*					
10.	Number of times to *encourage* learners WTC					
11.	Number of times to reduce *anxiety* of learners					
12.	*Learner centered* or *teacher centered*					
13.	The amount of *intimacy* (High, middle, low)					
14.	Class *atmosphere* (friendly, relax, stress free)					
15.	*Group size*					
16.	*Familiarity* with the learners (High, middle, low)					
17.	Pay attention to *cultural background* (high, middle, low)					

Strategies: ………………………………………………………………………………………
Practices: ………………………………………………………………………………………


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